Christian Life

THE MAGA 'S CHRISTIAN 25¢

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Ready for Daily acation Bible School

(see page 77)

Are We Missing Something?

(see page 28)

In the **NEWS**

- ★ Revival Fire Hits Tokyo
- ★ Officer Jailed in Korea Murder

ASTOUNDING FACTS ABOUT THE

Rape of Our Resources

Banderilla

16MM COLOR, SOUND

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Midwest Film Office
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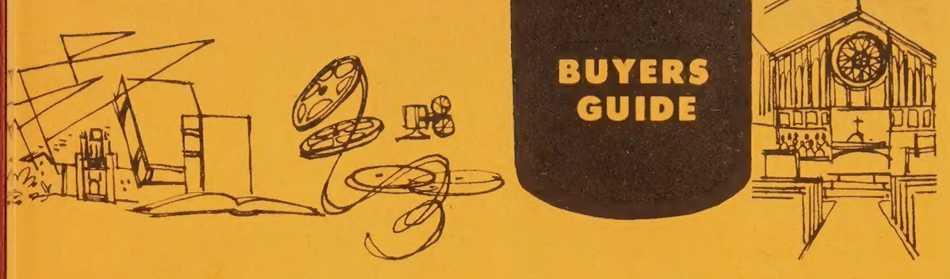
Chicago 43, Ill.



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The most promising material developed by science for waterproofing has been the silicones, a major scientific discovery.

Silitex SF, developed by Prima Products, Inc., was specifically formulated for the purpose of keeping cellars and walls dry. It contains silicones plus metallic compounds. When mixed with water and applied as per instructions, a highly decorative coating results that effectively penetrates into the microscopic pores of the masonry to which it is applied and seals out seepage and dampness. In addition, the added phenomenon of shedding water with an absolute minimum of absorption is obtained, without eliminating the transpiration (or breathing) of the structure.

For further information on waterproofing, check item R97-A on next page.

The metallic compounds and silicones contained in Silitex SF forms an insoluble, non-reversible compound that quantitatively fills and expands in the pores.

Silitex binds chemically and mechanically to the surface to which it is applied for maximum durability. It renders a water repellent surface that has exceptional durability whether applied inside or outside, below or above ground.

It is available in white, gray, green, rose and buff. It may be applied to any porous masonry surface such as brick, cinder block —stucco—cement, plaster, etc.

For further information just check item number R97-A.

Combination Record Player and Film Strip Projector

Responding to the need of churches, schools and other institutions for a very low priced combination record player and film strip projector, Audio-Master Corporation announces creation of such a dual purpose combination which will sell at a very modest cost.

For further information on combination player, check item R97-B on next page.

The distinguishing feature of the "Audioscope" is its handsome appearance, suggesting a fine piece of luggage rather than a machine. This is achieved by an attractive case made of two-tone du Pont Fabricoid which combines long-wearing sturdiness with textural appeal.

The record player and the film strip projector share the box equally. They are compactly arranged side by side for maximum

FOR MORE INFORMATION . . .

Place a check mark alongside products and services on which you want specific information.

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ease of operation. All essentials are ready to the hand for immediate use, without removal or adjustment of any of the parts of either section. There is, in addition, ample space provided for the storing of six reels of films, while the lid of the unit holds up to as many as ten records.

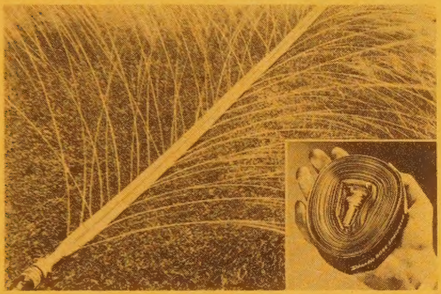
Outstanding features of the phonograph are its 3-speed motor for playing of 33⅓, 45 and 78 rpm records, twist cartridge with two needles, 5" loudspeaker, tone and volume control and high fidelity amplifier.

Among its other achievements are its 150 watt output, fixed glass pressure plates with exclusive diagonal positioning, affording easy push-in threading, an 8-sprocket engagement which prevents tearing of the film perforations, automatic framing, forward or reverse and coated anastigmat lenses.

The "Audioscope" is also available in combination with a transcription player with 8" loudspeaker, 5-tube amplifier and a public address system. This unit is housed in the same handsome portable case. Both combinations can be had with a 300 watt filmstrip projector, stronger lenses, or DC operation at a moderate additional charge.

These new low priced combinations offer ultimate clarity of sight and sound and will fill a long-felt need in many fields.

For further information check item number R97-B.



For further information on Sprinkler, check item R97-C below.

50 Ft. One Pound Sprinkler

Here's a new invention, a revolutionary type garden sprinkler, to save you many man hours of time.

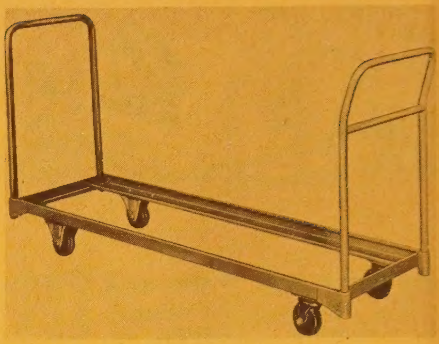
This double, lightweight, plastic sprinkler can spray an area more than 12 feet wide by 50 feet long at average water pressure! You can drape it over your hillside, twine it around your flower beds, shape it to any contour of your landscaping, or just lay it straight on your lawn. It will do a perfect job in any position. Turn it over and it becomes a soaker!

The Andrews plastic sprinkler will not rot or mildew, even if stored wet. The spray is so fine it's gentle on flowers. Complete with brass connector. For further information check item number R97-C.

Space Saver "Chair Caddy"

Hard up for storage space? Here's a space saver that will help you solve the problem of storing your folding chairs when you need the floor space in your church basement.

Midwest Folding Products has announced its new "Chair Caddy 60"—designed to handle any size folding chair manufactured. It will hold up to 60 single fold (x type chairs) or 30 double fold (y type chairs).



For further information on Chair Caddy, check item R97-D below.

The Chair Caddy is manufactured of heavy guage steel with all joints spot welded to insure long life and trouble free operation. Extra heavy duty casters with ball bearings assure the use of easy wheeling even under considerable overload.

The "Chair Caddy 60" measures 5 feet long and 19½ inches wide and yet weighs only 56 lbs. "Chair Caddys" are finished in a lustrous taupe.

There is also a Folding Table Caddy that will comfortably handle any size tables from 30" x 60" to 36" x 96".

For complete details, specifications and prices on the Caddy Line of Handling Equipment, check item number R97-D.

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Ready at a finger's touch to add interest to your church services, committee meetings, and Bible classes! Quick to act as a musical accompanist or to record important sermons and reports. A helpful aid in rehearsing choir numbers, religious plays, Bible messages. The "voice" that cheers shut-ins with its recorded church services!

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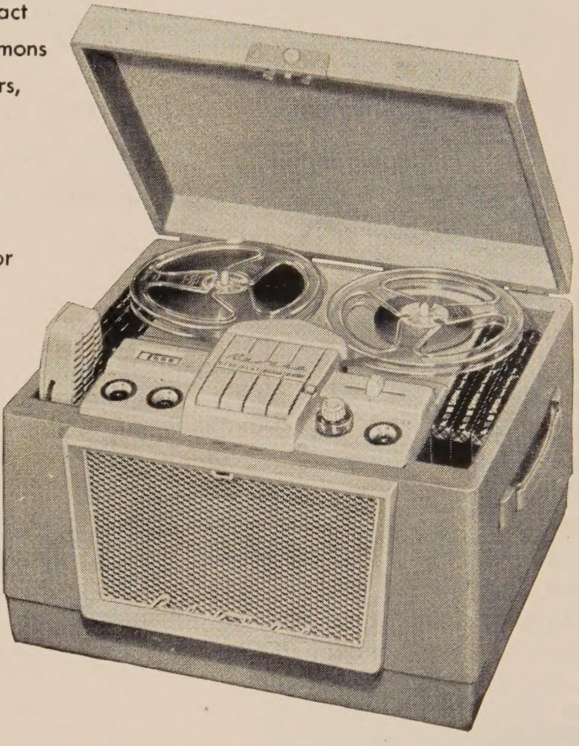

Model T-700—Revere "Balanced Tone" RECORDER. This new model brings you performance and quality heretofore obtainable only in costly professional broadcast equipment. Exclusive Index Counter permits instant location of any part of recorded reel. Automatic "keyboard" controls and many other outstanding features. Complete with microphone, radio attachment cord, 2 reels (one with tape) and carrying case, **$225.00**

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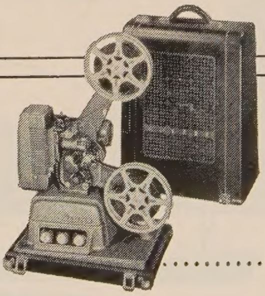
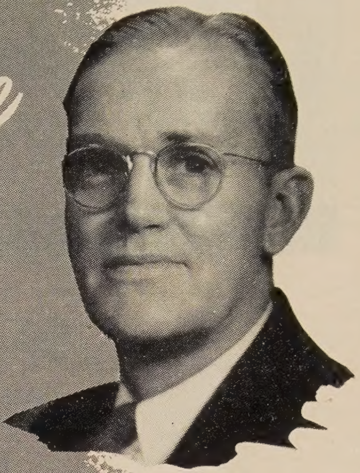


For the time of your life



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Visit missionary stations en route.
You'll go by Burlington-Northern Pacific Railroads between Chicago and Seattle—Seattle to Alaska and return by S. S. Alaska.

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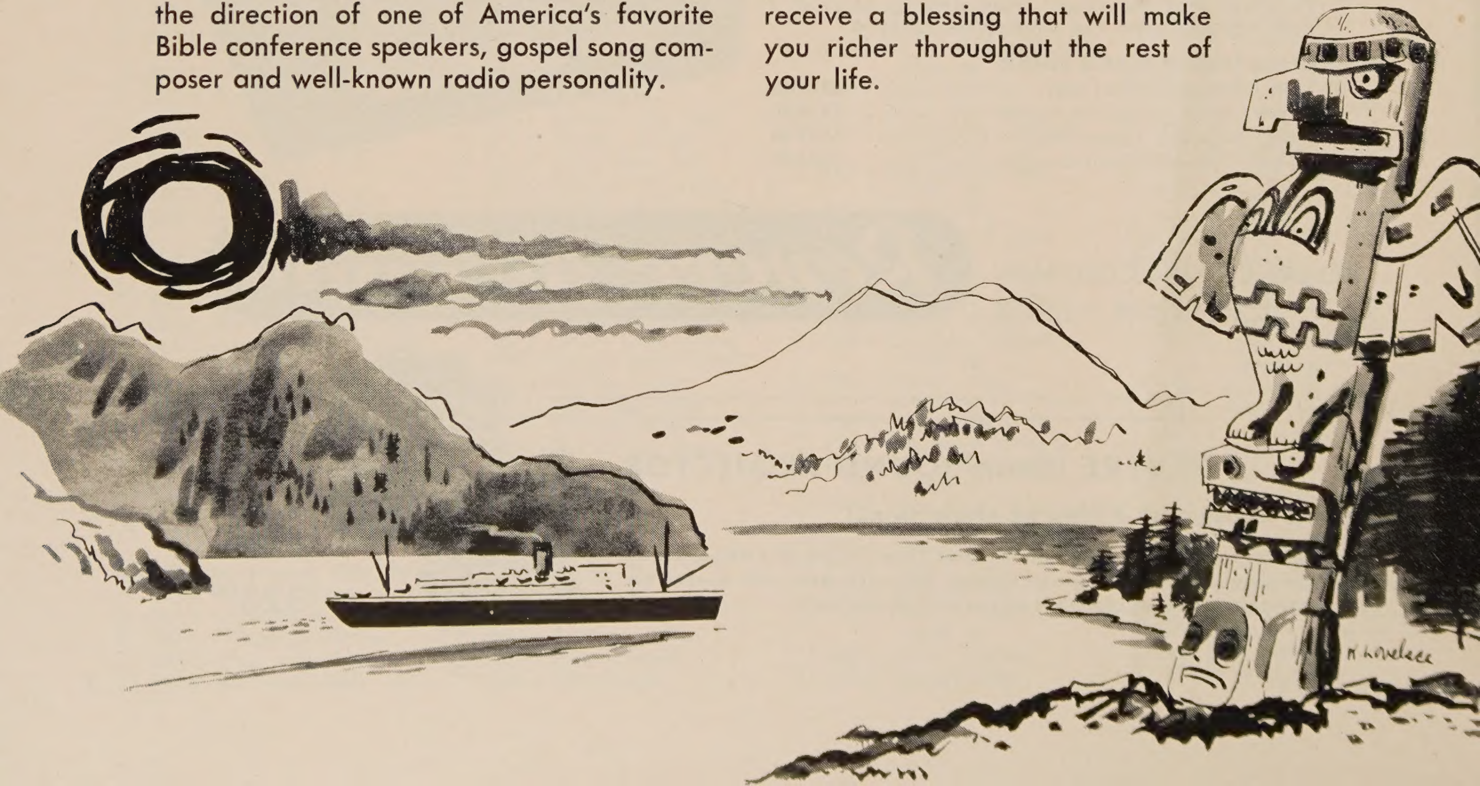
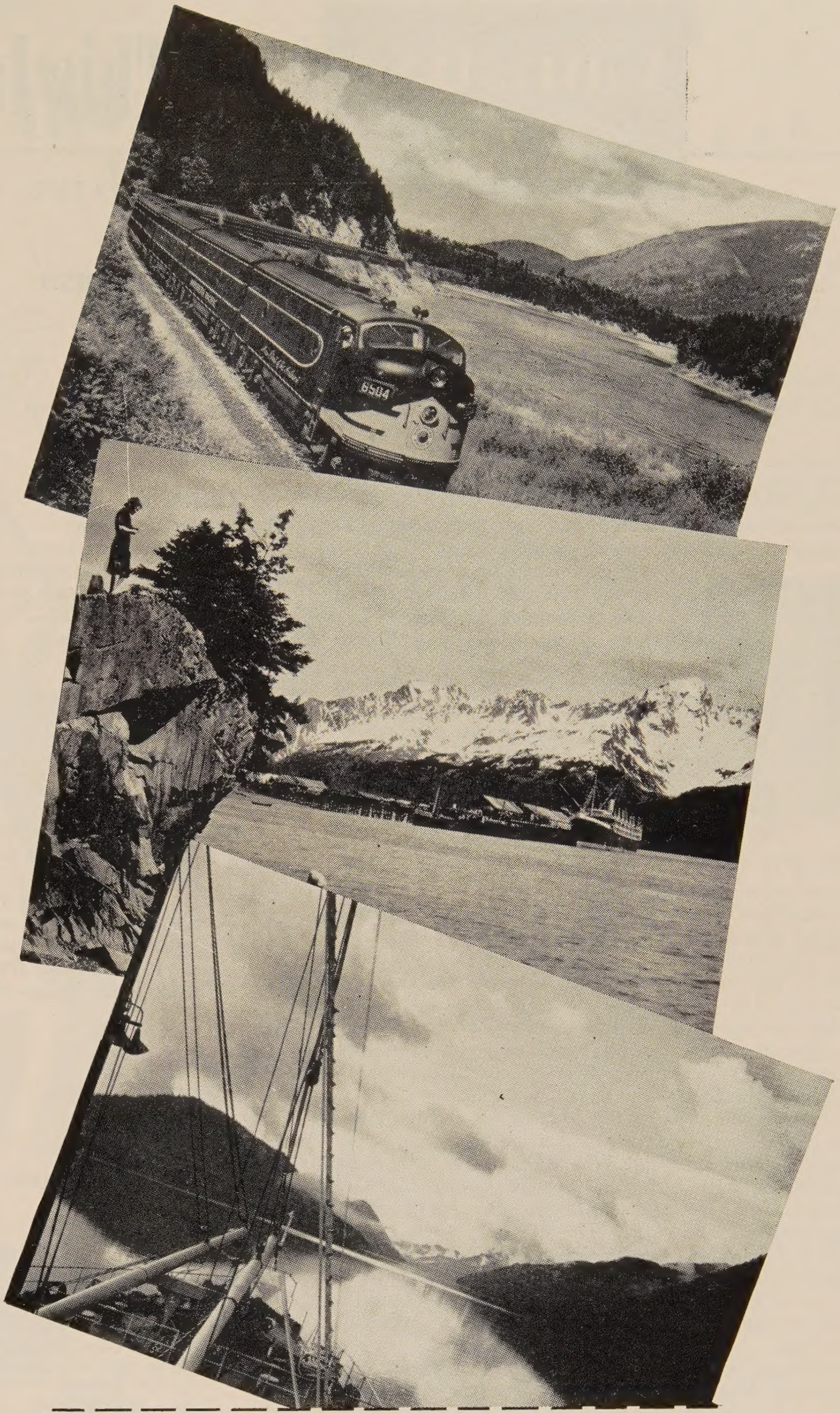
Imagine—in the quiet leisurely hours between these thrilling experiences, to be able to "dwell" in the Word of God with a truly profound Bible teacher. You will receive a blessing that will make you richer throughout the rest of your life.



Some of the Points you'll visit—



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A 50 mile side trip takes you up Gardiner Canyon along the Yellowstone river to "Old Faithful," one of the great wonders of the world.

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Two persons in drawing room	$660 each
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Christian Life

THE MAGAZINE FOR TODAY'S CHRISTIAN

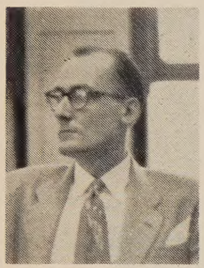
Winner of Oklahoma Baptist University Award for Distinguished Service in Christian Journalism during 1948

In This Issue

APRIL • 1953 *Volume* 14 *Number* 12

THIS MONTH

When newspapers, news magazines and press associations spend millions of dollars a day to be sure their reporters are on hand to get the latest news, it would be nothing short of a miracle for a religious publication to score a news scoop.


HOKE

That miracle, however, occurred in the February CHRISTIAN LIFE with Correspondent Don Hoke's story of the killing of a Korean pastor by U.S. Army men.

This month we are pleased to report on two events concerning Correspondent Hoke—both reflecting the thorough job of reporting he and fellow CHRISTIAN LIFE staff member Fred Jarvis are doing for CHRISTIAN LIFE readers.

The first concerns a letter received by the editors from the U.S. Defense Department assuring us that as the result of Hoke's article on the Korean pastor (which was subsequently picked up by metropolitan Chicago newspapers and later went on the news wires and was published in news magazines) the needy family of the pastor will be cared for by the U.S. Government. In rendering this service, Hoke is enjoying a privilege seldom shared by writers.

Here at CHRISTIAN LIFE, however, we praise God for this, another service, which we as a staff have been enabled to render to the Christian public.

The second concerns the amazing report from Hoke on the revival which has broken out among missionaries in Japan (see page 37). When signs of spiritual awakening were first noted in this country in 1948, CHRISTIAN LIFE dedicated itself to the task of reporting every such instance. The time had come, it felt, when Christians were longing for evidence of the pentecostal power of God. Although revival has not come to our nation in the way in which we would like to see it come, the possibility that it will still remains.

Perhaps, too, we can learn from the lessons outlined in Hoke's article some of the steps necessary before we can expect to see what the missionaries of Japan have already experienced.

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NEXT MONTH

Communications—the prime importance of how best to transmit God's message and pass along His Word—will be the theme of the May issue. You'll be tuned in with Reuben Larson of HCJB to "Radios Around the World," and learn from Ken Anderson why motion pictures are missionary instruments. You will see how Clarence Moore sets up small radio transmission stations at low cost. The essential and key position Bible translators hold will be included. Other articles will stress the necessity of speeding the light by using the lastest modern methods so that by all means Christ may be made known.

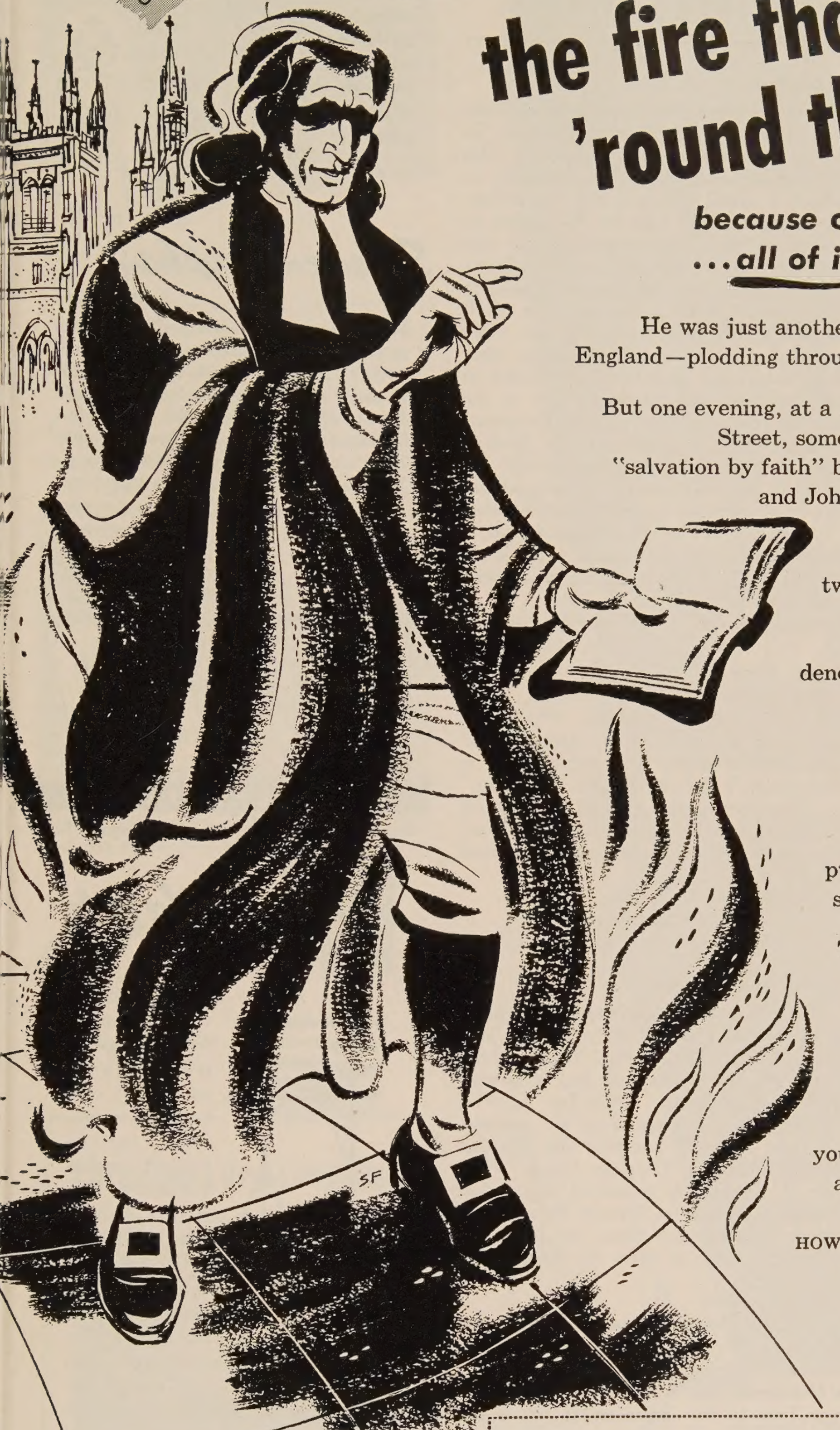
This is like going to a mission station," Ruth Fairfield told herself as she entered the run-down boarding house she would call "home." But something was lacking as she dutifully witnessed on her new-found field. Read her challenging unforgettable story, "A Losing Battle," in the May CHRISTIAN LIFE.

CHRISTIAN LIFE is published monthly at 434 South Wabash Avenue, Chicago 5, Illinois. Copyright, 1953, by Sunday Magazine, Inc. Entered as second-class matter, July 6, 1948, at the post office in Chicago, Illinois, under Act of March 3, 1879. Additional entry as second-class matter at Cincinnati, Ohio. Subscription $3 per year; two years $5 in U.S.A. and Canada. Foreign subscription add $1 a year for postage. **Change of address:** six weeks' notice is required. When ordering a change, furnish address imprint from a recent issue. State exactly how magazine is addressed. Change cannot be made without both old and new address. Including postal zone.

GOD'S WORD IN ACTION SERIES • NO. 4

the fire that burned 'round the world...

because one man believed God's Word ...all of it...to be of prime importance



He was just another young cleric in the 18th-century Church of England—plodding through the joyless routine of ecclesiastical duties.

But one evening, at a quiet prayer meeting on London's Aldersgate Street, something happened in his heart. The message of "salvation by faith" burned its way into the very core of his being, and John Wesley was never the same again. Leaving the stagnation of powerless ecclesiasticism, he blazed a trail of evangelism across two continents and revolutionized the religious world. Some of the eight-million Methodists who comprise one of the largest Protestant denominations in the world today and who trace their beginnings to this man may have lost sight of his vision. But despite this, that fire fed by the message of God's Word has continued to burn 'round the world.

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Readers Write

Misleading

In the January 1953 issue of CHRISTIAN LIFE there is an article entitled "How To Launch a Christian Radio Station." This title is most misleading. For an article so entitled I would expect to see the following data included: How is the station to be financed? . . . How much did it cost to get on the air, and after the actual start of broadcasting, how much is estimated to be the cost of yearly operation? How much revenue is anticipated from the first year's operation? . . . I could list many other things that could profitably be included in such an article, and I would like to see such an article written, as I am interested in seeing such a station in this locality. Some of these questions were partially answered in the article, but were so indefinite as to be of no value towards launching such a station. . . . The story is good, but is not informative or instructional as the heading, "How To Launch a Christian Radio Station," would indicate.

Randolph, Maine GEORGE R. NEWELL

Wrong Name

The article on radio, "Reach Them Where They Are," (January, 1953) is in error about the name of the Assemblies of God radio broadcast. The proper name is "Revivaltime" and not "Speed the Light." . . . Your magazine is enjoyed each month by all our family. You are doing a good all-around job in presenting evangelical material to us.

San Bernardino, Calif.
LOUIS H. HAUFF, *Pastor,*
First Assembly of God Church

Popular Publication

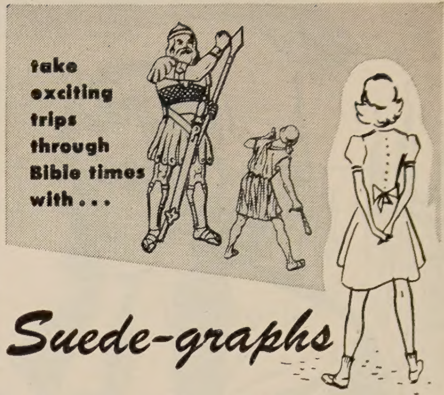
May I express my appreciation for copies of CHRISTIAN LIFE which you have been furnishing our organizations. This has been a very popular publication and it is used by these organizations. Since Jan. 1, 1953, a change in the assignment of chaplains has been made. I am now the Division Chaplain replacing Chaplain (Capt.) Clarence P. Smales. It is indeed hoped that you will continue to furnish these copies without remuneration since our funds are not large enough to carry the financial responsibility. . . .

Hamilton, Calif.
CHAPLAIN (Major) HAROLD T. WHITLOCK
Hamilton Air Force Base

■ *We would like to keep providing* CHRISTIAN LIFE *to the chaplains. If you would like to help us, address your check to* CHRISTIAN LIFE *Chaplains' Fund,* 434 *South Wabash Ave., Chicago* 5.—EDS.

Tip for Our Readers

Just a brief word of appreciation for CHRISTIAN LIFE. It is tops on my list of Christian reading. . . . Glad to see and read the article, "Corridor Through the Clouds" by Nate Saint. CHRISTIAN LIFE project 1 for 1953 is to "stimulate missionary vision and action." Here is a "tip" for your readers. Our church had a mission-


take exciting trips through Bible times with . . .
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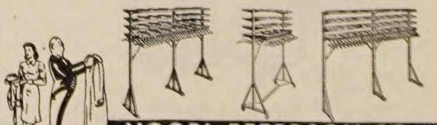

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ary rally recently and we called Nate Saint to show the 30-minute film of the work the Missionary Aviation Fellowship is doing in Ecuador. I have seen many missionary films, but none that excels this film in missionary vision and action. It's tops.

Pasadena, Calif.

GEORGE GULIAN, *Pastor,*
Evangelical Brethren Church

★ ★ ★

MacRae on the RSV

While we are confident that the controversy over the Revised Standard Version of the Bible will continue, with this issue we close our current coverage of the subject.

In doing so, one apology should be made to Dr. Allan MacRae, author of the article, "Which Version Shall it Be?" appearing in the December, 1952 issue.

It concerns the statement appearing on page 12 of the February issue: "The editors, of course, were aware of his prejudice against the new translation." The unfortunate use of the word "prejudice" would appear to indicate that the editors felt Dr. MacRae was biased in his judgment. The editors did not, but were using the word in its positive sense. A better rendition would have been: "The editors, of course, were aware of his conviction that the new translation was inferior to the King James Version."

We trust that readers will not be misled by this unfortunate use of a word. CHRISTIAN LIFE editors hold Dr. Allan MacRae and his scholarship in high regard.—*Editors.*

★ ★ ★

Required Reading?

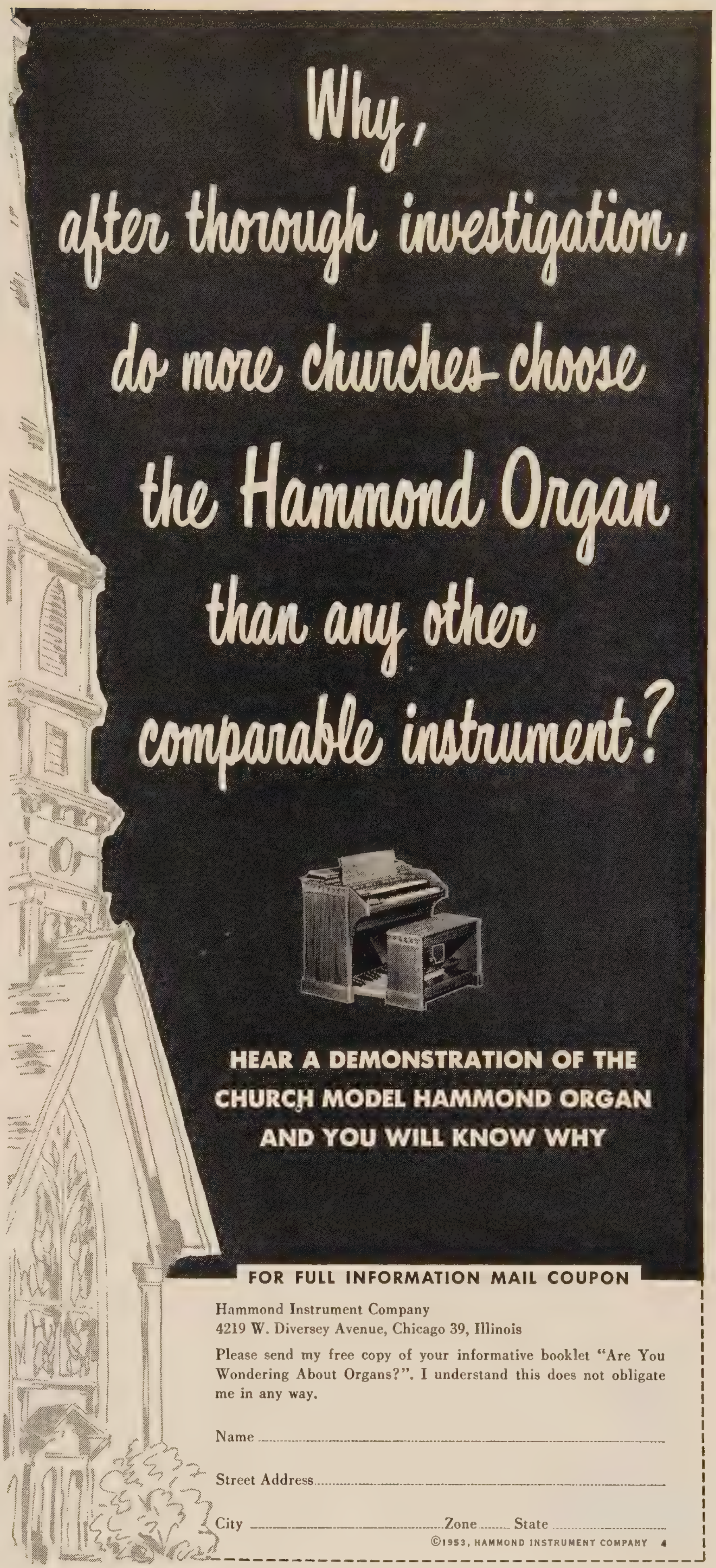
Thank you for the most practical article I have seen in a long time on one of youth's greatest problems (Dr. Nida's, "Your Life Will Count," February's CHRISTIAN LIFE). I am calling it to the attention of every one

Christian Life Evangelists

EDSTROM ROE

■ Rich blessings are in store for you through the ministry of the CHRISTIAN LIFE Evangelistic Team, W. Douglas Roe and George Edstrom. During April they will be at:

Ocean City Baptist Church, Ocean City, N. J., April 4-5; Ebenezer Baptist Church, Detroit, Mich., April 12-19; First Christian Church, Binghamton, N. Y., April 26-May 3.



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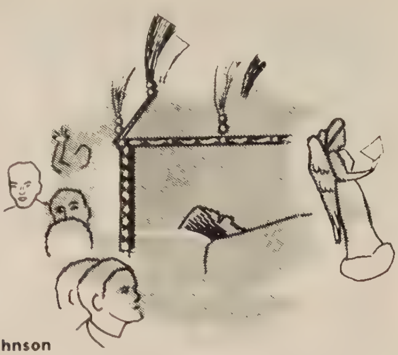
For These, Too, the Living Christ



By David H. Johnson

General Director of The Evangelical Alliance Mission

Twenty or more men bearing on high a twice-life-size wax figure in a glass case representing Christ in His death, others following in drunken frenzy, mothers raising their children to kiss any part of the procession of images as it files slowly down the street—this is the Good Friday celebration being staged in hundreds of towns and cities in Europe and South America during this Easter season. Knowing only a dead Christ, these celebrants are ignorant of the living Saviour and His power to deliver from sin. They are as much in need of the gospel as those who never heard His name, and you have an inescapable responsibility to help them.

First, by prayer, an avenue of service open to every true Christian. God uses means and men, but prayer is His method for getting His work done—for releasing the power of the Holy Spirit against the worst opposition of the natural and spirit world.

But what about the *means and men?* They are nothing alone, but they are necessary. We believe that the proper interest will produce both effective prayer and sacrificial giving of life and possessions. Certainly the need of these darkened lands calls for some kind of help from you.

In Colombia Christians are being persecuted, churches and Christian schools are being closed, if not burned, and missionaries are being refused entrance to the country. **In Venezuela** the training of national Christian leadership is far behind the growth of the churches; better facilities are needed. The Southern part of the continent, the area of densest population, is not covered by gospel radio work. **In France,** less than three per cent are evangelical Christians, 90 per cent profess no religious belief at all. **In Portugal,** where hearts are receptive, more workers and facilities are needed for a Christian literature program. **In Spain,** where present laws prohibit public Protestant meetings and all types of evangelism, the gospel advances.

These situations demand sacrificial action—prayer, lives, gifts—but every effort is rewarded with results. For example, look at don Marcos Franco, who was converted to Christ only a few years ago and boldly witnessed to his neighbors, inviting them into his home for services. Fanatic enemies objected to his preaching and set fire to his house. When he and his family barely escaped with their lives, don Marcos said, "We cannot but speak the things which we have seen and heard."

The Evangelical Alliance Mission has 600 workers in the above mentioned areas and in other major mission fields of the world. For further information on the situation in the countries mentioned here, write for literature assortment entitled "The Living Christ," with no obligation to you.

THE EVANGELICAL ALLIANCE MISSION

2839 W. McLean Ave., Chicago 47, Ill.

(In Canada: 471 Hochelaga St. W., Moose Jaw, Sask.)

(Space for this report provided by several interested Christian businessmen.)

of our faculty and student body, and think it ought to be required reading in every Christian school in the country!

Columbia, S. C.

SHIRLEY N. WOOD, *Librarian,*
Columbia Bible College

* * *

The article, "Your Life Will Count" by Eugene A. Nida is certainly to be commended. If I had written the article myself it could not have stated my views any more clearly. In fact, I have a half-written article on the same subject in my files. I have heard many speakers and read many articles that were extremely rude, on this same subject. I have been told by word of mouth, by printed page and by radio that anyone except the total invalid who was not on the foreign field was defying God in the worst way. Too many young people are swayed by over-enthusiasts who have no sympathy or regard for any work, other than their own. These young people train many years to do something that they are not called to do and end up in disillusionment and failure. My husband and I are called to work here at home, and are most happy doing it. We meet people right here who have never heard the plan of salvation. We see abject misery right here in our own city. If everyone went abroad, who would take care of these cases? I am afraid the total invalid would be unable to do this. Therefore, the picture for our own people would not be very bright, would it?

NIDA

Dallas, Texas MRS. RAY KOONCE

Applause

I should like to heartily commend CHRISTIAN LIFE magazine for the excellent job of factual, objective reporting that is being done. I only wish more of the "evangelicals" in the radio and printing business would wake up to the fact that their technique is sadly worn; that their sanctimonious approach to this fast and frivilous public is not only failing to accomplish the desired result, but makes the task of witnessing to a wide-awake virile public increasingly difficult. The solid, old-time gospel message is no more powerful presented in a drab pulp tract than in a modern, up-to-date periodical; nor is the preached word any less effective on radio and TV when it is presented with thought and finesse than when shouted from hoarse, untutored larynges. But to read comments from some of your readers over the past few months, any attempt to present a gospel message or news report in a modern, technically perfect manner is heresy. . . . Congratulations for the fine work CHRISTIAN LIFE is doing.

St. Petersburg, Fla. PAUL C. REYNOLDS,
News Editor, WTSP

■ *Watch for the May issue of* CHRISTIAN LIFE *which will be devoted to this important subject of communications.*—EDS.

How this new version of the Bible can change your life

Your present Bible, most likely, is the King James Version . . . translated 342 years ago, and filled with expressions that are confusing to us today. Too often, therefore, it lies in your home—respected, but neglected.

Now at last you can own a Bible written in living language . . . so clear and powerful you will find yourself turning to it regularly—enjoying all the help and stimulation that God's Word offers in these troubled times. It can literally change your life, bring you greater peace of mind.

And this new version is considered by many to be more faithful to the earliest known manuscripts than any other version.

Newest Version Really Our Oldest

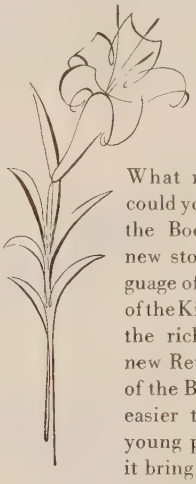
In the 342 years since the King James Version was published, dramatic discoveries of old documents have shed new light on the Scriptures. Based on these authoritative manuscripts—some more ancient than any previously known—the RSV is in a sense our *oldest* Bible. And it is far more accurate and easier to understand.

Easier to Read

Ninety-one Bible scholars cooperated in the fourteen-year-long labor to recover the full meaning of the Bible. They preserved the timeless beauty of the King James Version, but freed the Bible from outdated expressions that make it difficult to read.

> Did you know, for instance, that in King James' time "by and by" meant *immediately*? That a man's "conversation" meant his *conduct*? That "to suffer" meant *to allow*?

In the Revised Standard Version, direct, understandable language makes the original meaning clear.



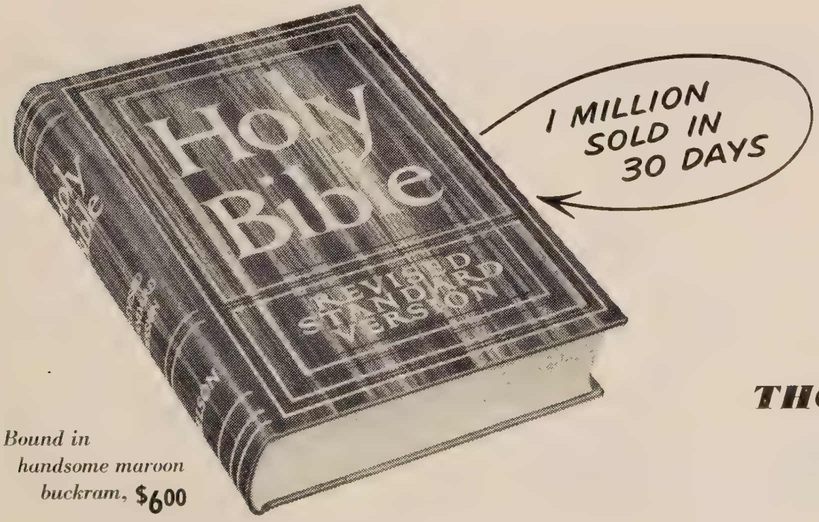
THE PERFECT GIFT AT EASTER

What more appropriate gift could you choose at Easter than the Book that tells the ever new story of Jesus in the language of today? Devout readers of the King James Version praise the richer understanding the new Revised Standard Version of the Bible brings. Clearer and easier to read, it is ideal for young people. This Easter, let it bring renewed inspiration to those you love.

For A Better Understanding

In this most crucial hour of world history, it is more important than ever before that we communicate to others the great riches of the inspired Word of God. The RSV gives you this opportunity. In the RSV you have the Word of God so simple and understandable that it will be a pleasure to pass it on.

Here is a Bible so enjoyable you'll pick it up *twice* as often. Its clear simple language makes Bible reading a rewarding pleasure your whole family will want to share. As it strengthens your understanding of God's Word, it will bring new spiritual joy to you and your loved ones.



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2. *Send in 100 or more subscriptions.* EVERYONE sending in 100 or more subscriptions will receive this delightful, expense-free vacation.

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So why not get started on *your* list today!

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1. Subscriptions may include both new and renewal orders. Your own counts as one. (Contest rate, $2.00 a year.)
2. Orders may be accumulated and sent in under one name. (A church may submit all orders in pastor's name, etc.)
3. Person who sends in the *most* one-year subscriptions postmarked not later than May 31, 1953, will be declared winner. (In case of tie, one sending most *new* orders wins.)
4. In addition to rule 3 above, *all* persons who send in 100 or more subscriptions will also receive the free vacation award. *Thus there may be many winners.*
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To help cover cost of handling there is a $3 charge for those inserting Positions Open ads, and $1 for those inserting items in Situations Wanted. A check or money order for the amount must accompany the order.

Then for those who find employment or employees through the service, the original payment should be duplicated.

In sending information, briefly state your qualifications and fields of interest. Ads will be listed under a box number; all replies will be forwarded to you.

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Capable writers with good Bible background to aid in producing Sunday school and/or Vacation Bible school lessons; also visual aids. Teaching exp. and knowledge of Christian education helpful. Excellent opportunity in Chicago. Box AR-138.

Case worker wanted — Christian; preferably Baptist. At least four quarters work in grad. school of social work. Case work with children in institutional setting. Box AR-140.

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Interesting secretarial position in editorial offices of America's outstanding Sunday school papers. Chicago location. Fine program of benefits; delightful surroundings; earned increases each six months. Splendid opportunities to advance. Prefer Christian under 30. Box AR-144.

A cook, a desk clerk, and truck drivers needed in a Rescue Mission on the east coast of New England. Compensation would include room and board. Room for advancement in this work. Box AR-178.

Raise row crops—share basis on small ranch in California. Single man or middle-aged couple. Prefer someone with farming experience. Position open in April or May with living quarters. Box AR-182.

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Public Relations Assistant to do secretarial and promotional work at a Christian Liberal Arts college. Ideal southern California location in addition to pleasant working conditions. Box AR-150.

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It Happened at Easter...

"I always watched a man in the fifth pew," a pastor said the other day, "and from his far-away look I could tell pretty well if the message I was trying to bring to the whole congregation was getting through effectively.... You know it *is* hard to put into words the glory, triumph, and hope for the world that Easter means.

"Then we got our Baldwin organ, and on Easter morning I watched my 'friend' in the fifth pew. I saw a new look in his eyes . . . as the glorious voice of the Baldwin brought new richness and depth to our music, deeper meaning to our service!"

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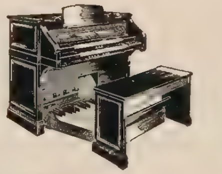
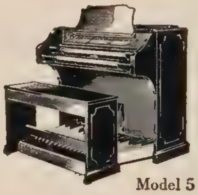


Model 10



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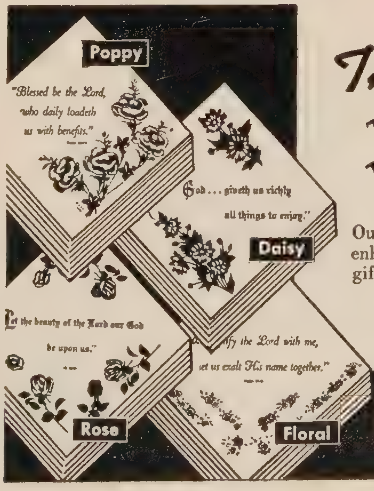
Poppy
"Blessed be the Lord, who daily loadeth us with benefits."
God . . . giveth us richly all things to enjoy."
Daisy
Let the beauty of the Lord our God be upon us."
fy the Lord with me, et us exalt His name together."
Rose
Floral

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Vitamin B-2	12 mg
Niacin	15 mg
Niacinamide	15 mg
Vitamin B-6	6 mg
Vitamin B-12	2 mcg
Vitamin C	150 mg
Vitamin E (Vegetable Oils)	3 I.U.
Vitamin K	1 mg
Calcium Pantothenate	9 mg
Choline (Choline citrate)	9 mg
Folic Acid	1.5 mg
Inositol	9 mg
Para-Amino Benzoic Acid	30 mg
Biotin	0.003 mg
Yeast (dietary)	4 gr
Liver (Whole dried)	4 gr
Chlorophyll	3 mg
Alfalfa Juice Concentrate	1 gr
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• *Contains 10 Minerals*
Each day's supply of six tablets (two with each meal) furnishes:

Calcium (bone meal, dicalcium phosphate)	1000 mg
Phosphorus (bone meal, dicalcium phosphate)	700 mg
Iron (Ferrous gluconate)	22 mg
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Copper (Copper sulphate)	0.1 mg
Fluorine (Bone meal)	0.1 mg
Iodine (Kelp)	0.2 mg
Manganese (Manganese sulphate)	1.5 mg
Nickel (Nickel sulphate)	0.1 mg
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western New York state. Library training necessary. Start September. Box AR-152.

Dietitian: Woman experienced in cooking to take charge of meals in small Christian hospital. Need not have had special training in dietetics. Box AR-154.

Nurses: Registered nurses for small Christian hospital. Some opportunity for community service as well. Box AR-156.

Stenographer—Young lady for employment in Christian office. Chicago location. Job will be interesting and include variety of work. Definite opportunity to improve yourself and at the same time do something worthwhile for the cause of Christ. Box AR-158.

Bookkeeper: Christian publication office in Chicago needs a young lady with an interest in bookkeeping work. A good opportunity for the future and an interesting job with pleasant environment. Typing experience helpful. Box AR-160.

Clerk: Order department of Christian organization located in Chicago. Must be interested in detail work. Variety of work and good opportunities. Box AR-162.

Male

Radio announcer-engineer, first class ticket. Experience not necessary, but must have good voice and engineering ability and a consecration to Christian broadcasting. Send tape and salary requirement. Box AR-164.

Salesman to specialize in sale of air compressors, fluid pumps, paint spray equip. and associated items of largest natl. producers. Sell to all classes of trade in 50-mile area in Pa. Well estab. corp. Desires married Christian personnel interested in long range security. Box AR-166.

Auto Mechanic. Fast advancement for Christian man willing to take responsibility. With knowledge of general automobile mechanics. Central Illinois. Box AR-168.

Trade Representative for Midwest. Age 25-40. Own car. Travel about 8 months per year. Trips 1 to 6 weeks. Familiar with fundamental Sunday school materials. Have good background in Christian education and exp. in Sunday school and church work. Box AR-170.

Compositor wanted. There is an opening for a Christian compositor in a Christian print shop in western Pennsylvania. Box AR-172.

Maintenance man: Experienced in electrical work, plumbing, and carpentry for Christian school and hospital. Box AR-174.

Christian man as part-time salesman in your community. Couple nights each week, definite leads. Prospects must buy this item—why not from you? Liberal commissions. Write for particulars. Box AR-180.

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Minister with exp. in pastorates, rural missionary work and Bible teaching ministry, desires field of work. Prefers Middle West. Salary needs moderate. Town or country considered. Background, Congregational. Exp. in Baptist, Disciples and Community churches. Fundamental. Box AR-113.

Young man, 25, desires position as youth director in church or public relations and promotional work in Christian organization. Prefer opportunity to expand and develop a work. Liberal arts degree. Grad. work in theology. Exp. directing youth work and summer Bible conferences. Box AR-115.

Young man, 26, good handyman and willing worker. seeks work. Has had one year of Bible school. Draft exempt. Prefers to work in small community. Pentecostal. Box AR-127.

Baptist minister, Scottish, now with independent church in New York state, seeks change. Fundamental; theological degree. Exp. in social and institutional work. Box AR-145.

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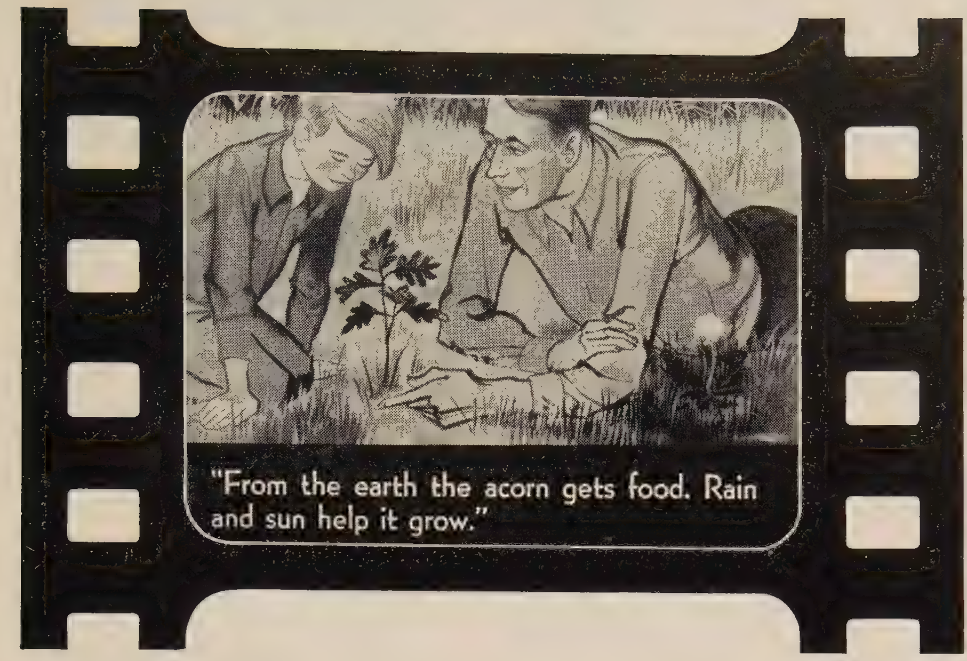
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Young married man desires change in pastorate or full time Christian work. Orthodox, fundamental and evangelistic in approach. Grad. of Christian university. Interdenominational background. Exp. in business and pastorate. Box AR-123.

Christian commercial pilot, 30, with A & E mechanics license seeking the Lord's place of service. Married, 2 children. Box AR-125.

Public school teacher desires permanent connection with business firm or school who wants Christians. Able to direct musical organizations. Exp. in mech. field and personnel. Will consider summer employ. as counselor or instructor at Christian camp. Highest ref. Box AR-117.

Christian man desires to travel with people using a house trailer. Will help drive and be of service to them. Disabled war veteran, 39, single. Box AR-119.

Christian man, 46, with twenty-six years' dental lab. experience would like to work for a Christian man. Would be interested in any line of work on West Coast paying a steady living wage for a family. Box AR-147.

Recent graduate of a leading evangelical seminary, Th.M. and several years' teaching exp. in public schools, desires position teaching in Bible Dept. of a Christian college. Will consider teaching a course or two in another dept. besides Bible, if necessary. Veteran, married, one child. Box AR-149.

Christian eng. desires employ. within reasonable driving distance of any New. Eng. rural commty. Now chief eng. of Diesel-Elec. pumping plant—(12 years). Exp. in machinery installation, gen'l. machining, mech. and elec. maintenance, gas and arc welding and mech. draw. Box AR-151.

Christian writer prepared to handle publicity and news releases for Christian organizations. Will also do copywriting. Ten years exp. Must handle work from Chicago hdqts. Very reasonable rates per job. Write for estimates. Box AR-129.

Female

Teacher, Elementary Life certificate, 10 years public school, 2 years Christian schools, all in California, desires contact with group interested in starting a primary Christian Day school in Southern Cal. next fall. Fundamental. Box AR-131.

Young lady desires position as Christian Ed director or other full time Christian work. Grad. of Christian college. Christian Ed major. Enjoys children's work and young people's work. Traveled with gospel team in school, singing in trios and playing piano. Box AR-133.

Youth worker and director of religious education, 28, now serving a Presbyterian church in the South, desires change to a fundamental evangelistic church. Bible college graduate. Prefers the South. Box AR-135.

Canadian lady, called to the Jews, desires office, visitation, beach, or house work for Jewish mission in Canada for summer or permanently. Part or full time. Or Christian work near where Jewish visitation or beach witnessing is possible. Now witnessing and studying in Los Angeles. Box AR-137.

Christian lady desires full or part time Christian work. Would like to work in children's home. Makes friends easily and loves children. Teaches Sunday school and works with young people. Has been in present position 12 years. Single. Age 45. Box AR-139.

Cafeteria manager or hostess with practical knowledge of dietetics desires work in summer camp in the mountains near the state of Virginia. Middle aged, exp. with young people. References furnished. Box AR-141.

Experienced elementary Christian Day school teacher, college (B.S.), desires teaching position with a church school. Available 1953-1954 school term. Box AR-143.

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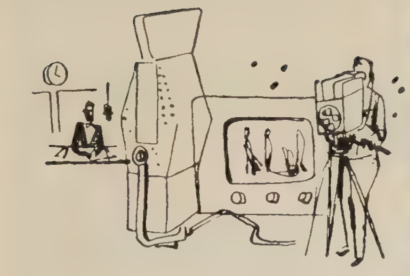


RADIO-TV

TO AID IN YOUR SELECTION

Theodore Elsner
editor

TV—Greatest Modern Miracle

SENATOR Charles W. Tobey, chairman of the powerful Senate Interstate and Foreign Commerce committee recently declared to the NARTB Code Review board that "Television is the greatest medium we have ever had; probably the greatest invention in history. It is the greatest miracle since Christ turned water into wine. It is in its infancy. All I want is a 'Square Deal.'" He also remarked, "Your programs need improvement. Some of the stuff is trash. At times you fellows seem to be concentrating on dollars-dollars-dollars. If you overdo the commercials there is danger of bad public reaction."

NAE-NRB will determine their decision at Cincinnati this month. The first major matter to be decided at the annual sessions of NRB (in conjunction with the NAE convention) will be whether to accept or reject the two-page decision of the NARTB Code Review board.

▪ Indianapolis television station WFBM is to be commended for satisfying the petition of the Indianapolis Methodist Ministerial association that it ban commercials showing announcers drinking beer.

When the *Cleveland News* took up the familiar newspaper party-line campaign attacking radio and television programs involving crime plots, WGAR Cleveland came back promptly with an analysis of crime news appearing in the same edition of the newspaper. Under the title, "Blood Bath for Kiddies," the *News* (affiliated with WHK Cleveland) submitted an anlysis of radio-TV programs in which 17 violent deaths purportedly were recorded in a single evening.

Charles Day, WGAR newscaster, cited these stories in the same issue of the newspaper: Page 1—Drunk-driving story, not violent "but distasteful and often fatal." Page 3—Two and a half columns of gruesome details covering paternity trial. This recalled a transcript of an obscene divorce case the newspaper had printed day after day while radio and TV avoided vulgar details. On the same page of the *News* was a series of shocking statements by a wife who had fatally stabbed her husband. Page 6—Details of death by dynamite. Page 8—Woman slugged and robbed. Page 16—Hold-up story.

▪ Calvary Baptist church celebrated on March 4 the completion of 30 consecutive years of continuous gospel broadcasting. This has been the longest-lived religious program of any nature on the air in America. It is the oldest religious broadcast in the world, according to Dr. John S. Wimbish, present pastor.

Plans for a permanent Protestant radio center were set up in Atlanta, Ga. Representatives of five denominations recently revealed that these plans would be completed on the grounds of Emory university campus. The new studios will be built on a $25,000 lot donated by the University's Candler School of Theology.

Youth Caravan hour completed ten years of broadcasting over station WLW.

Dr. Eugene R. Bertermann, second vice-president of the National Religious Broadcasters, Inc., was selected to succeed Dean L. C. Wuerffel as chairman of the TV board of the Lutheran church, Missouri Synod. This means that Betermann will be directing the popular TV program entitled, "This Is the Life."

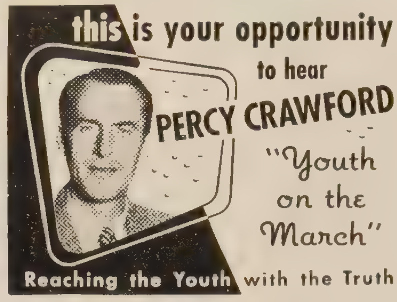
▪ "Less reliance on the printed page and more emphasis on the use of films, transcriptions, radio and television in Christian education" was presented in a special session in Cleveland, Ohio, by Dr. Donald Bridges of New York City, executive director of broadcasting and films for the National Council of the Churches of Christ in the U. S. A.

Lighthouse of the Caribbean, TIFC (of the Latin American mission) is now broadcasting 9½ hours every day. Reports are constantly being received commending this station for its high type of broadcasting.

The minister of communications in Greece made a definite declaration. It deals with the spiritual work being done through radio by the Far East Broadcasting company. This was his comment, "It is only something like this that will keep the atom bomb from being dropped." John C. Broger, president of FEBC has returned to the United States with friendly assurances from several ministers in authority of the Greek government, that this American organization should be allowed to build Christian radio stations to be known as "Apostle to the Nations."

Daily time from one-half hour to one hour is being offered to the Taiwan Evangelical fellowship by the 10 stations on the island of Formosa, without cost. Tape recorders, tapes and a small studio are needed to embrace the offer.

▪ Radio station HOLY is making an impact upon Panama City. It is owned by the Roman Catholic Arch-Diocese of Panama. It is operated from the residence of Archbishop Francis J. Beckmann who originated the idea of this Catholic broadcasting center. A spokesman said that this station welcomes workers of all faiths. The majority of the 20 volunteers who form its English-speaking station are non-Catholics.



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How CL Contributed to Cause of Justice

1953 Editorial Platform

1. Stimulate missionary vision and action by on the spot reporting of world missions.
2. Strengthen and develop Sunday schools.
3. Foster strong Christian family life.
4. Create a hunger for the Spirit-filled life.

THE cruel murder of a godly Presbyterian minister by a drunken U.S. Army officer in Korea calls for further study than the case seems to be getting from responsible authorities.

Religious leaders, missionaries, and men of good will throughout the world have been shocked by what they feel was a serious mishandling of the heinous case.

Pastor Pang Wha Il, associate secretary of the National Christian Council of Korea, was sleeping in his brother's home when the dwelling was illegally entered by Second Lt. James D. Goff, of Dallas, who witnesses stated was under the influence of liquor, and three enlisted men. Ransacking the house, they came upon Pastor Pang and beat him into insensibility with a pistol butt and flashlight.

When the innocent victim revived and tried to crawl away, the four men kicked him into unconsciousness again. Later they took him to a hospital, stating he was a thief. Through the intervention of a chaplain, the fatally injured man was flown to a Navy hospital ship but he died on Dec. 10 without regaining consciousness.

But what did the Army do about it? Virtually nothing, until CHRISTIAN LIFE's crack Far East editor, Don Hoke, a missionary under the direction of The Evangelical Alliance Mission, dug out the facts. The foul murder had been committed better than two weeks previously but the high-and-mighty, criminally negligent Army brass had not released the story to the press.

Realizing the seriousness of the case, CHRISTIAN LIFE's editors immediately contacted the office of Brigadier General Frank Dorn, deputy chief of Information, at the Pentagon by long distance telephone. It must be said that General Dorn's staff was extremely courteous and cooperative, although it was several weeks before they were able to confirm the facts of the bloody murder.

CHRISTIAN LIFE then shared the story with the *Chicago Daily News*, *Time* magazine, and the international news services and got world-wide credit for an exclusive story.

But the events since the release of the facts have been far from satisfactory. The murder itself was bad enough, but the handling of the matter by the Army court martial has evoked bitter protests from all quarters including readers of *Time* magazine who have been sending in contributions for the pastor's widow and the family of four children.

Instead of swift punishment in keeping with the seriousness of crime, the Army court martial dismissed the charge of illegal entry into Pang's brother's home, and reduced the charge of unpremeditated murder to aggravated assault. The sentence imposed: two years in prison and dismissal from the Army. The enlisted men were released without charge.

The Committee of Foreign Missions of the Orthodox Presbyterian church expressed resentment for what it describes as an "undemocratic and unchristian" act that showed "racial discrimination," according to the Rev. John P. Galbraith, general secretary.

The light sentence and general mishandling of the case "has done great damage to the cause of freedom among men and the good name of the United States among the Christians of Korea," Galbraith stated in a letter to CHRISTIAN LIFE.

This church group suggests that the Army officials take immediate action to restore proper order in Korea and thus prevent the repetition of such incidents. It is also urged that the victim's widow be indemnified promptly.

The "liberal" Protestant weekly, *Christian Century*, indicated editorially that it did not feel that the sentence was "a travesty on justice," but admitted that "the sentence was incommensurate with the gravity of the crime." *Christian Century* was most concerned with the part liquor played in the incident. "The dispenser of the liquor which brutalized all four men should share equally in the penalty," the *Century* continued. "This crime in an inevitable consequence of an unmerciful exploitation by the liquor interests of the loneliness of the American soldiers in Korea."

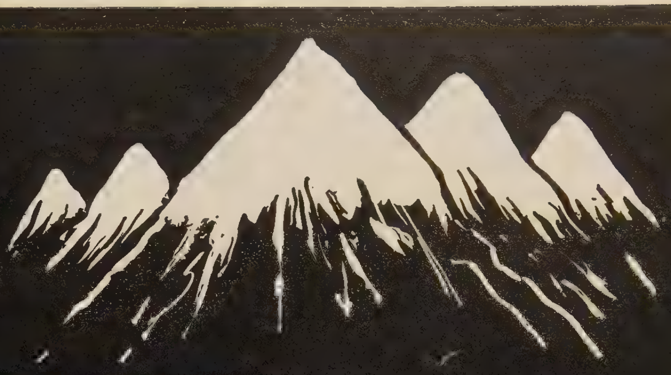
CHRISTIAN LIFE has contributed something in baring the nasty situation, but its editors and undoubtedly its readers will feel this case demands further investigation by those seeking to bring an end to the tragic Korean War.

We don't believe it would be out of order to suggest that the new administration which is looking forward to a resolution of the Korean stalemate, take time enough to clean up the mess behind this bungled case.

In a letter received shortly before press time from the Department of Defense, Brigadier General Frank Dorn informed CHRISTIAN LIFE: "In reference to further query by this office, the Far East Command states that military authorities in Korea are cognizant of the needs of the Pang family and that steps are being taken to provide assistance."

This action, however, still leaves open the charge that the penalty meted out is in no way comparable to the crime committed.

COOL as a mountain top...



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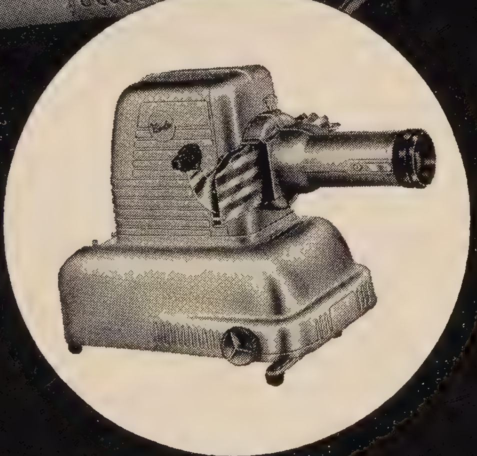

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Christian Life

James Dickson stands with two aborigine believers who were conquered and subdued by the love of the Lord Jesus Christ.

Formosa Story

by Fred Jarvis

CHRISTIAN LIFE *Foreign Correspondent*

Christ is no respecter of persons — not even fierce, defiant, Formosan head-hunters.

IN THE still unexplored and rugged mountain areas of faraway Formosa, fierce, defiant, head-hunting aborigines are turning to Christ with an amazing suddenness that almost defies description. Recently even a tribal chieftain, who had taken 60 heads, turned to Christ. He is now winning men's hearts instead of taking men's heads.

For centuries these tattooed-faced primitives have carried on the ancient practice of taking human heads. In fact, a man was not considered adult until he had taken at least one head. It is for these people that James Dickson, sometimes called the Apostle to the Aborigines, is doing so much.

During my several visits to this Free China Island, I have frequently asked,

Christian Life

1953 Project 1

Stimulate missionary vision and action.

Revival is continuing among tribesmen.

Dickson (right), a man of action, interviews Generalissimo Chiang Kai-shek. Japan formerly outlawed Christianity on the Island.

"Who is the most colorful missionary personality in Formosa?" Invariably the answer is James Dickson. As one man put it, "Jim Dickson has his hand in almost everything that goes on here."

Whether it is planning for 15 million trees for the aborigines in the mountains, building a college for the training of Christian leaders, planning a network gospel broadcast, repairing the teeth of the lepers, running the Theological college, or selling amplifiers and books for gospel work, I have found one of the spark plugs behind such projects on the Island is none other than Jim Dickson.

Tribesfolk love the devoted Dicksons.

His wife told me he was on 25 boards and committees and was chairman of most of them. "That was long ago. It is more now," she added.

Dickson, however, is not merely an armchair strategist or an ecclesiastical dignitary confined to committees and operating by sitting behind a desk. If you could have been with me this week you would have realized that he is a man of action. Each Saturday night he loads his jeep up with about twice as many students as it can comfortably hold (students are from the Bible school he organized). On top of that he piles in four loud-speakers, microphones, transformers, cords, projectors, films, etc. On the circuit he makes, he drops the students in villages along the way. Dickson will explain to you that he believes his students must be inspired by experience to be real evangelists.

When Sunday rolls around, if he is not up in the mountains dedicating a new church (and so far this year they have averaged one a week), he is out preaching on the streets.

When one tries to describe just who Dickson is, it is difficult, because of the multi-sidedness of his personality. First it is necessary to explain that he is an American missionary who for 26 years has served in Formosa under the Presbyterian church in Canada (the same group under which Jonathan Goforth served).

Some of the jobs he is currently holding are: chairman of Canadian Presbyterian mission council, chairman of Formosa Missionary Fellowship (representing almost all the Protestant missionaries on the Island), secretary of the Formosa Evangelical Fellowship, principal of the Taiwan Theological college, principal and founder of the Presbyterian Bible school, founder of the Bible School for Aborigines (Mrs. Dickson facetiously reminisced that this school had been in session for six months before the board agreed to its inception! She said, "The board is behind us, but sometimes they don't know how far behind!"), chairman of the board of directors of the Mackay Memorial hospital (the outstanding mission hospital of the Island), chairman of the committee in charge of all the evangelistic work in the mountains.

Besides functioning in these capacities, he finds time to welcome missionaries to evangelical groups on the island and to help them get settled in needy areas. For almost 90 years the Protestant work on the island was carried on exclusively by Presbyterians. Recently, however, the political situation has caused about 200 missionaries to find refuge and opportunity here on Formosa. Most of these have entered the island under Dickson's guaranty to the government and have been entertained in the Dickson home, some staying for months until they got settled.

Mrs. Dickson says, "We prayed for 200 missionaries. We forgot to specify Presbyterians, so the Lord sent whom He would. Since we are Christian first and Presbyterian second, we are quite content with the ones the Lord sent."

The most interesting part of Dickson's ministry is his work among the aborigines. "Stranger than fiction" are the words best used to describe the amazing story of revival among the head-hunting aborigines in the mountains of Formosa. In fact, that is the title of Dickson's booklet which describes the beginning of this movement.

Dickson traces this unique epic of current missionary history to a frail middle-aged tattooed tribal woman called Chi-oang and some smuggled Japanese Bibles. In spite of the discouragements of others, Dickson was able to persuade this woman to enroll in the Bible school when she was past 50. After two years of Bible study, she returned to her tribal home and witnessed to the life-changing power of the Gospel.

Through her witness these head-hunting tribespeople, who for 1,000 years no invader was ever able to subdue wholly, were conquered by the love of the Savior whom they had met for the first time. Little was known of her work. Less than a month before the missionary's return after the end of the war, this obscure saint went to be with the Lord without ever realizing that she would be famous in the annals of Formosa's missionary history for being the spiritual mother of 1,000 souls.

Strangely enough this revival broke out among the head-hunters while all the missionaries were home because of the war. When Dickson returned in 1945 he found 4,000 Christians among the aborigines, a dozen churches already built and others in process of construction. Moreover, many of the Chinese churches on the far east coast were having additional services on Sundays for aborigines. At the church in Hoeliankang, for instance, over 500 aborigines were baptized in less than a year.

Current missionary history can be traced to a middle-aged tribal woman.

In spite of the fact that Christianity was outlawed by the Japanese government, which was pushing a program of Shinto worship, the revival continued. Those who accepted Christ were charged with worshiping the American god and were subject to a death penalty. The suffering which the Christians endured at the hands of the police will never be fully known. They were treated as the worst of criminals. Their backs were beaten, their Bibles burned, their beliefs were banned. Born in blood and death, this revival among the head-hunters who as late as 10 years ago carried on their grisly work of taking human heads, today continues with increasing momentum.

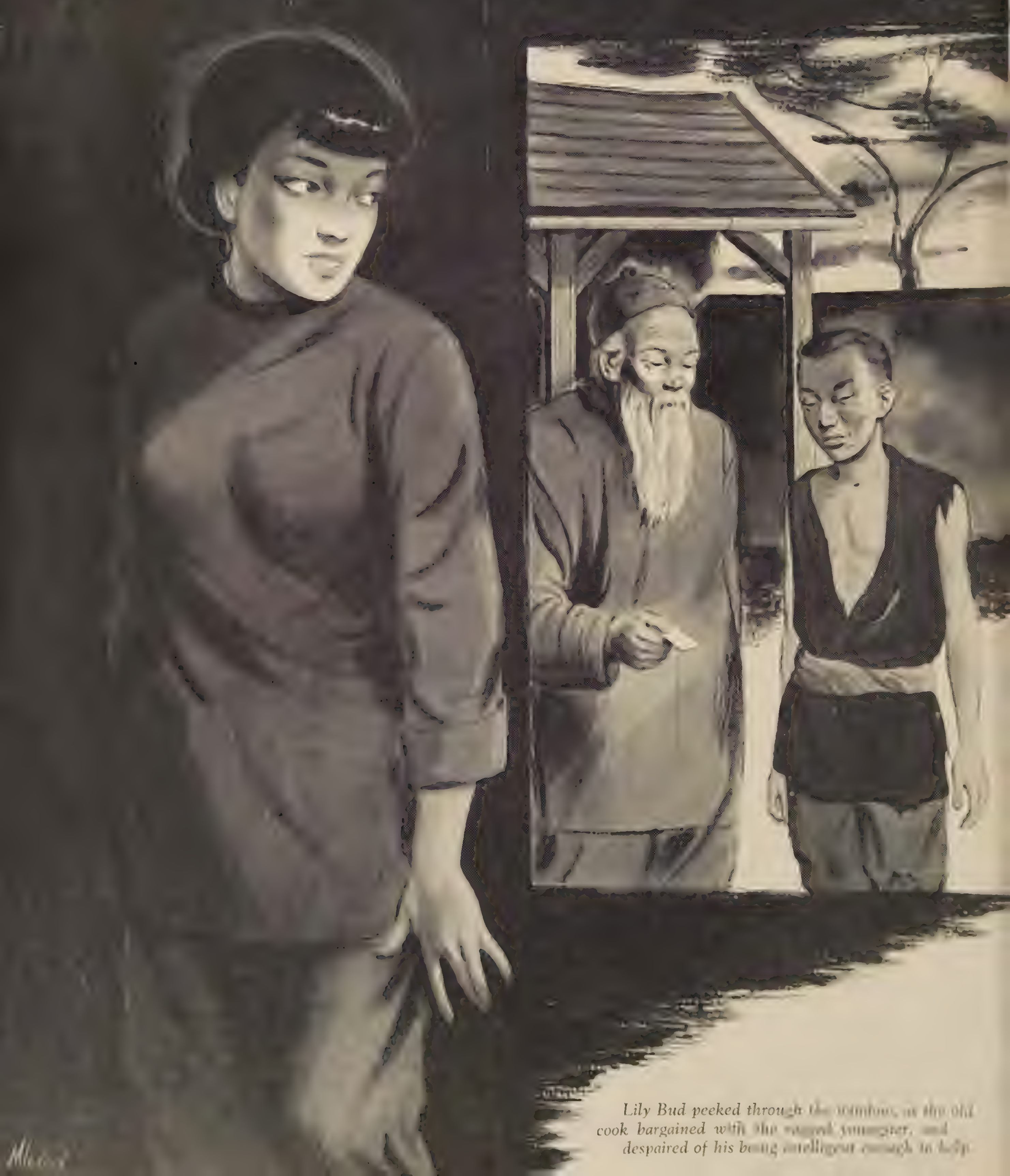
Today there are more than 100 young men training in the Bible school, which Dickson founded immediately. In addition, there are about 100 evangelists ministering to these seven tribes of more than 150,000 mountain people.

Finding the time overripe for a Bible school, Dickson was embarrassed in 1945 because the board had no funds for its inception. The problem was happily

(*Continued on page 92*)

"Stranger than fiction" are the words best used to describe the amazing story of revival in the mountains of Formosa.

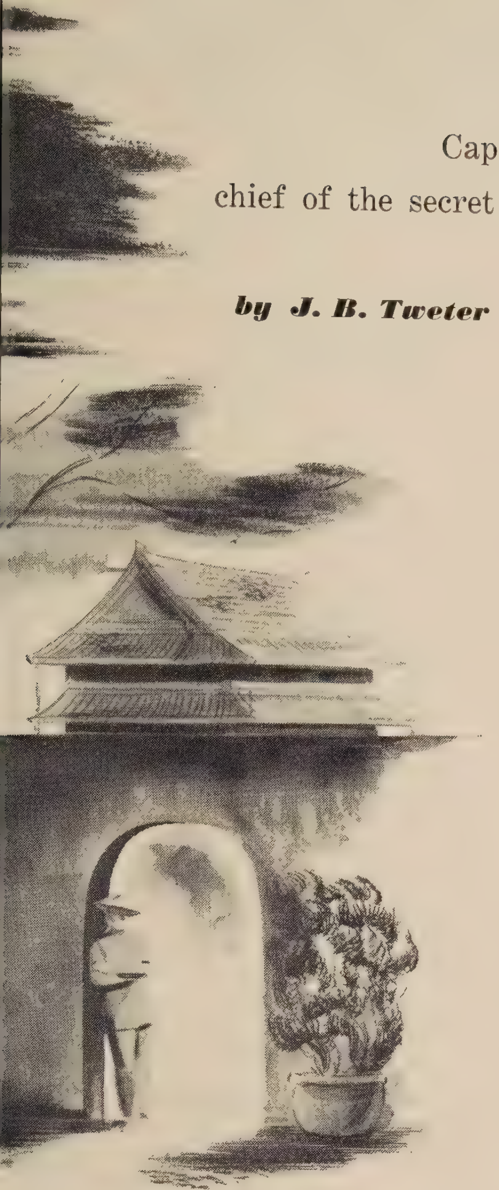
THE SWAMP TRAP



Lily Bud peeked through the window, as the old cook bargained with the ragged youngster, and despaired of his being intelligent enough to help

Captive Lily Bud was now at the mercy of a wicked, sensuous chief of the secret police. Her only hope was escape, but between her and safety lay a bed of quicksand.

by J. B. Tweter



THERE was a sudden uproar of hoarse voices that carried over the compound wall and in through the sunlit window where Lily Bud was standing. She detected an undernote of menace in the sound and instinctively drew back within the shadow of the room.

"Long live the great liberator, Mao Tong!" a strident voice rose above the hubbub of confusion. "Long live the glorious People's Government!"

The old cook hurried in from the street. As he stood before his Chinese mistress he wiped beads of sweat from his face with a wad of brown straw paper. He glanced furtively over his shoulder and then whispered in fear, "The communists have taken over the city!"

"Oh, I must get away—I must hide!" she gasped. "Where is father now?"

"I've word from your father. He's hiding out at Shwang Fuh Change till he hears from you." Old Fan Dao Si rubbed the wart on his nose anxiously. "A Christian friend is in with the Reds, and he forewarned your father of this uprising. He is an aviator at the airfield out there, and he will fly you both out to safety, to Hong Kong."

"I will disguise myself and escape them," she said. Then her heart pounded with sudden panic and her voice trembled as she asked, "You are faithful to us? This is not a wicked trap?"

"How could this be a trap, when you are in a trap sitting right here?" The cook's eyes flashed fire. "No, no, I would rather die than betray you or my master. And this aviator, he wants to escape, too!" Fan Dao Si grimaced. "But you cannot wait too long lest he miss his chance, or they go without you! If you are caught, and old 'Bigtooth Chao' gets his filthy hands on you, he will drag you off to a secret prison of his own. You must climb over the wall tonight—and pray God no one sees your escape!"

"Maybe they have not thought of me yet," she breathed, "or are they watching our place, hoping to catch father when he returns home?"

Fan Dao Si nodded his head. "When I came in from the street I noticed a peddler loitering outside our gate; I'm sure he's a spy. Likely there's another outside the little back gate, too. Your only hope is over the wall!"

"Whom can we send with a message that I shall try to escape to him?" she queried, her even teeth chewing on her lower lip, "it must be someone that will not arouse suspicion—someone to go at once!"

"There is the grass cutter just outside now," the old cook replied, "waiting for his pay. He would be glad for some extra money, and he could pass anywhere without exciting suspicion. He knows your father by sight, and he could find the way to the Gospel Hall at Shwang Fuh Chang."

"I will write father a note," Lily Bud said eagerly, "and I will so word the message that if by ill chance the note falls into wrong hands the message will sound innocent enough."

She went to the desk and got out a sheet of rice paper, a brush, and a stick of ink. She rubbed the ink on a stone saucer which contained a few drops of water. When it was mixed to the consistency of paste she wrote rapidly, but in guarded sentences, of her plans. The old cook took it out the door to the waiting boy outside.

Lily Bud peeked through the window as the old cook bargained with the ragged youngster. The pock-marked face of the grass cutter had such a wooden expression that momentarily she despaired of his being intelligent enough to serve their purpose. Then she realized that his very stupidity would be his best protection from the evil men who had seized power over the people of her land. When she noticed how the boy's eyes brightened at the extra money promised him, and how neatly he slipped the note into the depths of his ragged garment, the burden lifted from her heart. Only a few hours and she would steal away before the police came to question her, she thought, and then with her father she would escape to the city of Hong Kong by the airplane!

The sun's shadows lengthened into evening. The aroma of cooking food floated in the air over the wall. Lily Bud heard the indistinct conversation of people as they ate from the food stalls. She gathered a few clothes in a bag ready for her escape that evening. Fear stalked her every movement. *Oh, Lord,* she prayed, *keep father safe and help me to escape!*

Somebody pounded loudly on the street door, and a stranger's voice demanded entrance. The old gateman asked who it was. When he heard the word "police" he reluctantly lifted the heavy bar and opened the gate.

Lily Bud sat slowly down on a chair. No escape now! Soon a group of soldiers in dirty uniforms were in the compound. An officer pushed through the door into her room and confronted her with a scowling face.

"Is the preacher at home?" he demanded sharply.

"No."

"Aren't you his daughter?"

For a minute she was tempted to lie. But her conscience rose in reproof at the thought. Reason told her she would soon be found out and it would be worse for her in the end. She gave the required answer. She explained that her father was out in the country on a preaching tour somewhere.

"You will come with us for further

questioning," he told her curtly.

The police took her outside the city walls in the suburb of the northern part where she had often played as a little girl. There was a lake out of which flowed a sluggish river. The land was swampy next to the river's mouth, and the river was mostly underground. She remembered how her dog had been sucked under by quicksand while she cried in futile helplessness. The river curved around to form a delta of high ground on which were a number of old abandoned shacks from some former factory.

An old soldier stood guard at the neck of the delta. As she was marched by him he leered at her in voiceless admiration. The moon was already touring the heavens and in its pale light she glanced quickly about her for some way of escape. She did not think that she could steal past the guard, nor would she be able to overpower him. Yet, with the lake on one side and the open river on the other side, and the quicksand in the swamp at the back of the shacks, how was she to escape?

Then she remembered that in the swamp, just over the narrowest part of the bed of quicksand, someone had stretched two heavy strands of bamboo rope. If the Communists did not know of it, it would still be there. And once across it there was a shortcut through open country to Shwang Fuh Chang! Maybe she could escape—if she did not lose her grip! She gritted her teeth together at the thought, and decided that she must accept that risk.

She was ushered into the very first shack on the delta. A couple of tallow lights burned on a rough table. Behind it sat an old man, bald, with little piggy eyes that gleamed evilly. Lily Bud unconsciously held back from his presence. Seeing her reluctance, he opened his mouth in a wide grin. Lily Bud was unpleasantly fascinated by one big tooth, yellow with age, that protruded from his open mouth.

"Hah! So we have caught a pretty little bird before it could fly away!" the old man gloated, smacking his thick lips together. Then his voice became harsh as he hurled a question at her: "Where is your preacher-father?"

Lily Bud opened her mouth but fear robbed her of breath.

"Won't talk, eh?" the man shouted at her in a bullying tone. "Maybe you don't know who I am? I am Chao, chief of the secret police. I have all power to get information! In this out-of-the-way place I make the most stubborn folk tell me their secrets, and nobody hears their screams!" He chuckled and rubbed his fat hands together.

At a sign from him, one of the soldiers went out and returned with a boy clutched in his grip. His clothes were torn and his face so marked by brutality

(Continued on page 59)

Steps for Seekers

by Grady Wilson

HAVE you had the privilege of counseling a new born babe in Christ, using the Scriptures to enlighten an honest seeker, or pointing out the way to obtain full assurance to a doubting heart? Here are the steps through which I, as Associate Evangelist with the Billy Graham Evangelistic team, take seekers as they come forward to accept Christ in meetings across the country. Of course, this isn't the only way. It is, however, a simple formula that has proved successful for me.

1. *Acknowledge your sin.* You are a sinner. "For all have sinned and come short of the glory of God" (Rom. 3:23). "There is not a just man upon earth that doeth good and sinneth not" (Eccl. 7: 20). "All we like sheep have gone astray; we have turned every one to his own way" (Isaiah 53: 6).

We cannot get into heaven with our sins. Our sins must be dealt with; they must be punished; they must be washed away in the blood of the Lamb.

2. *Acknowledge your helplessness.* You can work your fingers to the bone and never be saved. "For by grace are ye saved through faith; and that not of yourselves, it is the gift of God; not of works lest any man should boast" (Eph. 2: 8, 9). "Not by works of righteousness which we have done, but according to his mercy he saved us" (Titus 3: 5).

You say, "Well, I've done my best." That isn't enough. It took God's best, the Lord Jesus Christ, His only Son.

3. *Go to the source of help.* Christ died to save you; Christ wants to save you; Christ will save you the very moment you put your simple childlike trust and faith and confidence in Him. "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16: 31). Not, you might be saved, or perhaps you will be saved, or probably you will be saved, but God says you shall be saved. Only Christ can save us from our sin. "For God sent not his Son into the world to condemn the world, but that the world through him might be saved" (John 3: 17).

Then I have the seekers pray this prayer with me:

Oh God, I'm a sinner; I need to be saved; I want to be saved. I confess my sins. I turn from my sins. I repent of my sins. I forsake my sins right now, as well as I know how. By faith I receive Christ as my personal Savior. Oh God, be merciful to me a sinner and save me now for Jesus' sake and give me victory over all my temptations. I thank Thee now for saving my soul. In Jesus' Name, Amen.

4. *Make sure you're a child of God.* Rom. 10: 9 says, "If thou shalt confess with thy mouth the Lord Jesus and believe in thine heart that God hath raised him from the dead, thou shalt be saved."

In that little prayer that you have just prayed, you have confessed with your mouth the Lord Jesus. You have believed in your heart that God hath raised Him from the dead and, according to God's Word, you are saved. Why? Because God says so. If God had not kept His promise; if God had not saved you, that would make God a liar. "It shall come to pass that whosoever shall call upon the name of the Lord shall be saved" (Acts 2: 21). You have believed God and according to His Word, not according to your feeling, you are saved.

Many of you are saying, "Well I don't feel any different." Forget your feeling. Your feeling is not a safe guide. Your feeling will go up and down. You will be upon the mountain top one day and down in the valley the next. You must take God at His Word.

Here's a little motto that will help you. How do I know I'm saved? First, God said it in His Word. Second, Christ did it on the cross. Third, I believe it in my heart and, fourth, that settles it for eternity. God said it! Christ did it! I believe it! Remember now, the reason you know you are saved is not because you feel like it, but because God says so in His own precious Word.

Finally, I send them away with these simple rules to help them grow as Christians.

1. *Read your Bible.* Take it with you everywhere you go and read it, at least a chapter every day. Read the gospel of John through five times. It's the bread of life. You need spiritual food for spiritual growth.

2. *Pray every day.* Start the day off with prayer and close it with prayer. Pray before each meal and thank the Lord for your food, clothing and shelter and all of His many blessings. God always hears and answers prayer. You don't have to get down on your knees to pray every time. You don't even have to close your eyes to pray. You can pray as you walk down the street, as you drive down the highway or sit down at mealtime. Wherever you are, you can pray.

3. *Witness for Christ.* You ought to start right away. That in itself will strengthen you and will start you growing as a Christian. Take every chance you can to witness for Christ.

4. *Join some good Bible believing, gospel preaching church right away.* You say, "I can be as good a Christian at home reading my Bible and praying as I can by joining a church." But we contend that you cannot. God's Word says, "Forsake not the assembling of yourselves together."

It is my conviction that if such simple steps are used and the Scripture texts mastered, Christian workers will find they have a practical formula which will make them effective servants of Christ.

The gifts of our land were given by God to use, to enjoy—
not to abuse. But many are guilty of the

Rape of Our Resources

by Bernard Palmer

SHOULD a Christian be interested in land and game conservation? The question sounded silly to me when I first heard it. I am not what you would call a sportsman. Thus the thought of getting concerned about the infringement of a game law or the pollution of a river appeared absurd when I was already occupied with church business or a Gideon assignment.

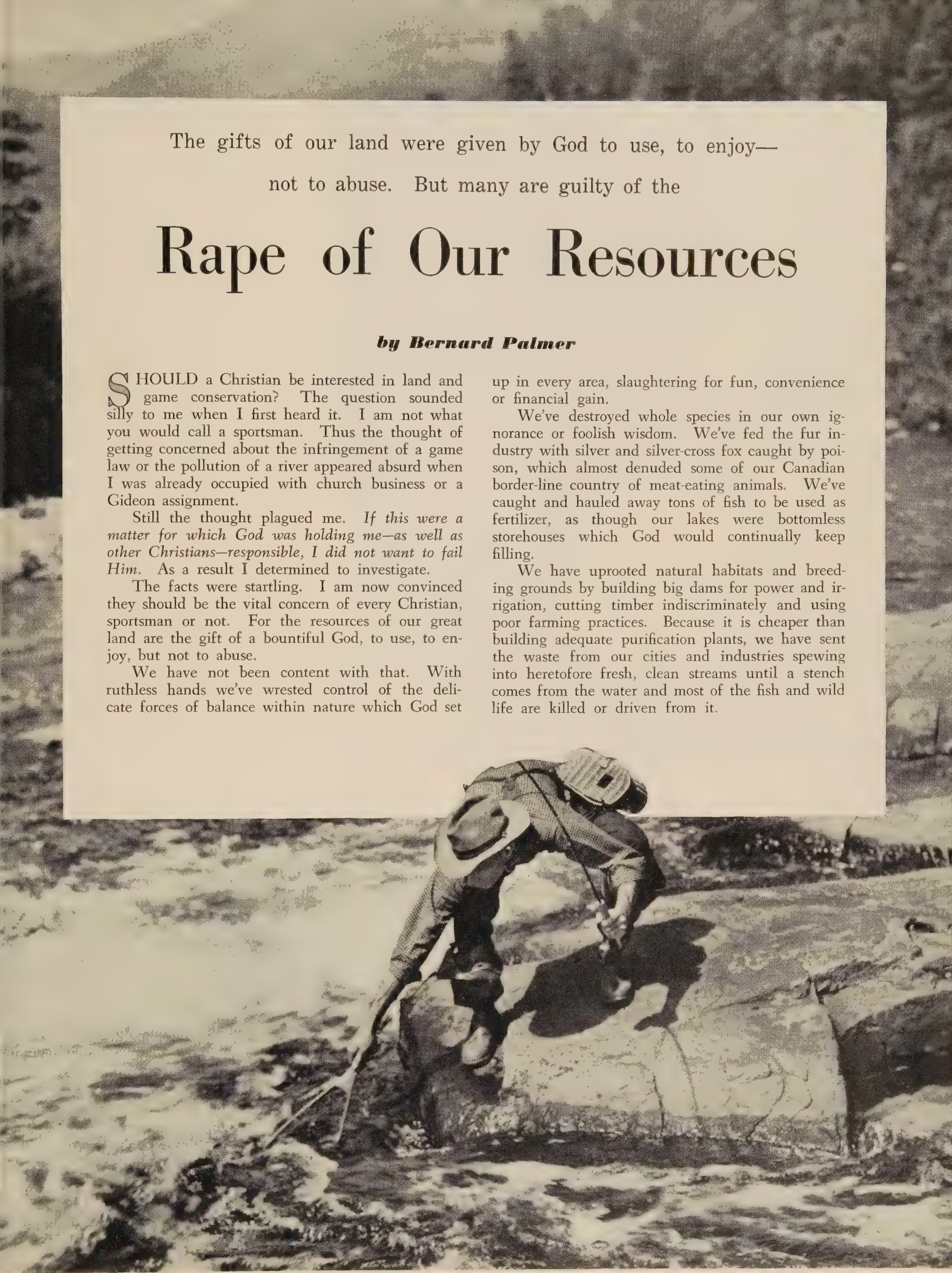
Still the thought plagued me. *If this were a matter for which God was holding me—as well as other Christians—responsible, I did not want to fail Him.* As a result I determined to investigate.

The facts were startling. I am now convinced they should be the vital concern of every Christian, sportsman or not. For the resources of our great land are the gift of a bountiful God, to use, to enjoy, but not to abuse.

We have not been content with that. With ruthless hands we've wrested control of the delicate forces of balance within nature which God set up in every area, slaughtering for fun, convenience or financial gain.

We've destroyed whole species in our own ignorance or foolish wisdom. We've fed the fur industry with silver and silver-cross fox caught by poison, which almost denuded some of our Canadian border-line country of meat-eating animals. We've caught and hauled away tons of fish to be used as fertilizer, as though our lakes were bottomless storehouses which God would continually keep filling.

We have uprooted natural habitats and breeding grounds by building big dams for power and irrigation, cutting timber indiscriminately and using poor farming practices. Because it is cheaper than building adequate purification plants, we have sent the waste from our cities and industries spewing into heretofore fresh, clean streams until a stench comes from the water and most of the fish and wild life are killed or driven from it.



Today's Jews must make the most of their barren land which once yielded rich crops.

Commercial fishermen with their power boats and huge, winch-lifted nets, have depleted long stretches of our coast line fishing beds and inland lakes. Wanton disregard for game and fish laws, even by many of our Christians, has added to the frightful toll.

But, you say, what does that have to do with me as a Christian? Why should I be concerned with the conservation of wild life and fish while there are countless souls who are dying without the Lord? That was the first thought that came to me.

Upon further reflection, however, I concluded that with such an attitude we completely ignore God's interest and concern for His own handiwork. Nowhere in the Scriptures does He show indifference to the resources of water and animals and birds and fish which He has entrusted to our stewardship.

In fact, Luke tells us that not one sparrow is forgotten before God. He feeds the ravens and clothes the grass. In Genesis Moses speaks of God's giving us dominion over the earth and animal kingdom to use according to our needs. And in the laws God gave to Moses, He gave specific instructions about how to care for the land.

But we, callously and carelessly take His gifts and trample them under foot, destroying that which has been left to our care. Yet we dare to say that it is of no concern to us, that we shouldn't be bothered with what happens to His creatures.

Moreover, I am convinced that Christians have been too long and too often correctly accused of being two-faced. We repudiate James' instruction to be "doers of the word and not hearers only," by ignoring the simple laws of nature estabished by our heavenly Father. As His children we who are Christians should be more eager to observe and obey them than those who are not.

Conservationists and sanitation experts alike are agreed that pollution of our streams and lakes is one of our major national evils. But for reasons of economics and convenience, most of us thrust our heads into the sand and try to pretend it doesn't exist or that nothing can be done about it.

A major Wisconsin city pumps its sewage into a river that conveniently flows at her feet and provides a graphic illustration of what happens in such circumstances. Upstream the river provides good fishing and swimming and boating. The city even finds the water good enough to tap and chlorinate for her mains. But there isn't any angling or swimming, or even boating for 50 miles below. The sewage and stench from it take care of that.

This is only one example, no worse or better than countless others. A study of the Missouri River Drainage Basin report is astonishing, if you can wade through the charts and graphs and percentages. It pronounces a blazing indictment against Christian people who should rise up and demand that our streams and lakes be kept as pure as God created them.

How much illness and death has been caused by such carelessness and indifference can only be guessed. Typhoid, dysentery and cholera have long been cited as the close fellow travelers of pollution, as well as a whole army of diseases equally dangerous. Did you know, for example, that truck garden products irrigated with polluted water themselves will pick up the pollution and can distribute disease wholesale?

Even the farmer, who is often wont

U. S. timber has been cut indiscriminately.

to point his finger at the more spectacular river pollution of cities and industry, must, in many cases, plead guity to the charge. Poor farm practices have let the best top soil from thousands upon thousands of acres of once fertile land trickle off the slopes and down into streams to silt over hard gravel river beds. This makes floods more frequent and destroys fish and aquatic animals.

Grasslands and side hills that used to provide plenty of cover for a host of small animals and birds have, all too often, been plowed and crops have been planted, instead of grazed with sheep and cattle. The natural habitat for wild life thus destroyed, the farmer provides himself for a time with an infertile field that brings an ever diminishing return because of poor soil and erosion. Back into grass and scrub trees and brush, such land serves the purpose for which God intended it. Under the plow it soon becomes a desolation.

Will God not hold such a man accountable—a man who takes that which He provided for the support and enjoyment of all generations and in a small part of his own lifetime renders it worthless and devoid of life? The Bible sets forth in unmistakable language the responsibility we have to properly care for the soil we till.

While the Israelites obeyed God and the laws He set up for the care of their land, the Lord blessed it so that it was known as a land of "milk and honey," a land that was so coveted by all its neighbors that they had to fight to gain it and fight to hold it, a bit of garden in the bleak wastes of the desert and mountains that nestled about it.

When they forgot the laws of God and sinned against Him and the land, it became barren and unfruitful, a desolation where only sheep and an occasional jackal or wild dog could eke out an existence.

Consider, too, the cedars of Lebanon. They were so tall and straight and beautiful that, at the time of Solomon, they were the most sought-after wood in all the world, worthy of being used in the main structure of the temple. Today, the cedars of Lebanon are only a reference in the Word of God. That once magnificent forest was logged out until not a tree remains.

Those cedars could still be on the slopes of Lebanon's hills. We, today, still could have used their strength and enjoyed their beauty, if somebody back in the days of Solomon had seen the need of setting out seedlings as they hewed down the trees, if somebody centuries ago had thought of those who were to come instead of just himself.

Of course, as individuals, you and I may not be able to control a city's sewage disposal or order an area reforested. As citizens, however, we can voice our opinion to our congressman concerning these matters. Indeed it is our Christian duty to do so.

In another realm of conservation, some of us as individuals are completely and wholly responsible—in our own attitude and actions toward wild life.

There is an ever-increasing interest in fishing and hunting among both men and women, until today it is conservatively estimated that more than 50 million people take part in one or the other. And many Christians are numbered among these sportsters.

The pressure that sportsmen can put on wild life resources is stupendous and still increasing. You can begin to realize the scope of it by considering that a comparative handful of hunters completely obliterated the passenger pigeons which once swept across American skies by the millions. These same hunters almost destroyed the trumpeter swans which came within 115 of extinction before conservation methods began to increase their number.

A similar situation is in the making today. An alarming article in a recent magazine tells of a serious situation in sparsely populated Alaska where a few gun-armed eskimos killed 30,000 pounds of caribou meat and fatally crippled an equal amount on a single hunt. Ancient methods of hunting never allowed them to slaughter so ruthlessly but now, with high powered rifles and ammunition, they have suddenly become gluttonous.

Those same herds of caribou have been supplying the needs of the people for centuries. Deplete them, the author points out, and the eskimos of the area face starvation. Unwittingly they threaten to become another ugly sequel to the story of North Africa where a once proud civilization withered and perished because the people so wantonly destroyed their natural resources.

The same happened in China where people have starved by the millions while vast stretches of once fertile land lie naked and unproductive, an ugly monument to the sin of man against the soil. Palestine, that land which was

(*Continued on page* 91)

Automatic shotguns tend to make hunters gluttonous.

Tractors are now used in Palestine, the land of milk and honey.

Are We Some

Is the day of miracles past? Or should we expect to see the wonder-working power of God demonstrated in this age as in the first century? . . . Today a growing number of conservative

(See also " Revival Fire

by Myrddin Lewis

A HEARTFELT longing for a spiritual power seems to be sweeping across the United States and around the world. I have seen it on two continents. In the face of growing church activity, a burgeoning missionary movement and city-wide evangelistic meetings that dwarf anything we have seen before—a deep seated longing for more evidence of the power of God still persists.

Without doubt we have more Bible teachers, evangelists, radio speakers and missionaries than ever before in the world's history. Numerically, we are presenting the claims of the Gospel of Jesus Christ to more people than have ever heard it before at any one time.

Yet, somehow the power of God—as it has been demonstrated in other ages—is lacking.

Like many other men and women, I am fearful for the outcome of this civilization. I have thought and prayed much about the lack of the power of God. Moreover, I have talked with many Christian leaders in various parts of the world.

The more I have searched the Scriptures for the solution to the mystery of our failure to possess more power, the more soul-searching I have had to do. Today I have been driven into a position into which I never before believed I would be placed. Although my study of the Scriptures would seem to confirm the soundness of the position, yet I would have to confess that it is an embarrassing one.

As an ordained Baptist minister, a thorough-going Calvinist, and one who has frowned upon emotionalism in the testimony of the church, I must frankly admit I am puzzled.

My bewilderment comes from the realization that there is a possibility that I—together with evangelical Christians as a whole—am to blame for this lack of the power of God being manifested today. The question I ask myself and others is this, "Are we failing to see the power of God demonstrated for the simple reason that we are afraid of its manifestations?"

Up to this time, I have assumed that the miracles as recorded in the book of Acts were not for our day. By what sort of twist of theology I managed this, I do not know. All I know is that I have not been alone in my assumption. Except for the Pentecostal movement, the entire evangelical Christian world today has been virtually unanimous in this same assumption. I am not now saying we have been wrong, I am simply asking the question, "Are we sure—absolutely sure—that we are right?"

"Jesus Christ, the same yesterday and today and forever." Have you ever said those words? Have you ever stood in the pulpit facing a congregation of believers and with great and passionate emphasis declared to your listeners that Jesus Christ *is* the same yesterday and today and forever?

And what about the Scripture, "I am the Lord, I change not"?

It was these Scriptures that first led me to search my own heart and mind.

If you had asked me whether or not I believed in miracles, my answer would have been simple and positive, "Certainly."

If you had pressed me further as to whether or not I believed in miracles today, my answer would have been equally simple and certain, "Absolutely not."

At the same time, I would have had to admit that I had seen miracles take place.

George Osborn, well known by me, was for years a patient at Ancoates hospital, Manchester, Eng. He was finally discharged as beyond cure in the final stages of rhumatoid arthritis. Physicians had told his wife he had six months to live.

Shortly afterward an evangelistic team from the Methodist Cliff college came to Oldham, Lancashire where Osborn, then as helpless as a baby, lay in bed at home. The power of God began to work in the tent where the evangelistic meetings were being held. Outstanding conversions took place and it was reported that some people present had been healed of various types of illness.

Stirred by these latter reports, Osborn's wife got the help of neighbors, borrowed an invalid's chair, and wheeled her husband to the tent.

After the meeting was over, she told the young men that she wanted them to pray for the healing of her husband. Somewhat taken aback by the request, they first went aside to pray by themselves. Returning, they stood around the wheelchair, laid their hands on the doomed man, and called upon God to raise him.

At the close of the prayer, the invalid leaped from his chair and ran wildly about the room shouting and praising God. Despite efforts to restrain him, he led his wife and party of friends back home, pushing his own wheelchair.

Unusual, I was willing to agree. But this was hardly the sort of thing to be expected as a regular occurrence.

Then there was the incident that happened in my own church in Birmingham, Eng.

Miss May Toladay had been born with defective eyesight. At seven, she underwent an operation and had the left eye removed as a desperate gamble to keep the sight of the right eye. The gamble failed. When this incident occurred, she had been blind for 25 years without the slightest hope of ever being able to see again.

Although not a Christian when she first began to attend the Ward End Baptist church of Birmingham, where I had pastored for the past 13 years, within a year she had accepted Christ as Savior. She was much loved in the church. She was never without a group of young people to escort her about.

One night she came to me, "Pastor, please pray for me. I feel so ill and I am tired of going to the doctor."

I could not talk further with her because it was time for prayer meeting to begin. After my usual short exposition, the meeting was opened for congregational prayer. While we prayed the Lord spoke to me, and I said to the people, "May has asked our prayers for her weak and sick body. While Deacon Brother Atkins and I anoint her and lay our hands upon her, will you pray that God will deliver her of this sickness?"

Hardly realizing what I was doing, I found myself not only praying for her sick body, but actually asking the Lord to give this blind woman her sight. For a moment I was frightened at what I had done. Then, in a loud voice I cried to the Lord and said, "Lord, Thou art the same yesterday and today and forever. Thou art the unchangeable Christ, everlastingly the same. In the name of Jesus, our Savior, heal this sickly woman. And, Lord, please give her sight that she may see our faces for we love her so."

Missing

thing?

Christian leaders are studying the Scriptures for the solution with open minds. Our answer to this question, they point out, may bear serious consequences in the days to come.

ts Tokyo," page 37.)

Nothing unusual happened. The prayer meeting was dismissed. May, as usual, was escorted home by some of the young people of the church.

Two nights later May was in church again for our usual Saturday night meeting. She was still blind.

Half an hour later, however, as the meeting was in full progress, May suddenly jumped to her feet. Excitedly she shouted, "Pastor, pastor. I can see!"

Since that night in August, 1947 till today—she has continued to see.

In both of the cases, a complete healing had been effected. In both cases, too, the attending physicians were willing to admit that a miracle had taken place.

Yet, only now as I begin to see the tremendous implications of these miracles am I able to face squarely the matter of miracles for our day.

Could it be that we have been warring against the things of God?

Could it be time for us to lay aside our honest prejudices and seek a new guidance from God relating to such a ministry? Is it possible for our leaders in the fundamental and evangelical Christian world to get together and under God's guidance seek an answer to this great question?

Curiously enough, the venerable Church of England has faced up squarely to the issue. Some months ago the Archbishop of Canterbury, Dr. Geoffrey Fisher, set up a commission of inquiry into this very question.

The National Press of Britain has devoted much time and space to the problems this issue involves.

I am well aware of the fact that many excesses have been perpetrated in the name of "divine healing." Much harm has been done to the cause of Jesus Christ by so-called "healers," who have blasphemed the very name of Jesus Christ for personal profit.

We want none of these.

On the other hand, if we are disbelieving God we have much for which we must answer. For if God wants to work miracles in our age and we are resisting Him, then we are in much the same position as were the Pharisees of the first century.

The words of Gamaliel might well echo down the corridors of time to us, ". . . If this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

I deplore the extravagances of many. And without doubt the conduct of some well-intentioned people has brought the whole question of miracles and the practice of divine healing into disrepute.

Nevertheless, God will not accept that as my excuse. I shall be faced with the awful charge of unbelief. "I could not because ye would not." If this is true of me, then I must never again say that I believe in an unchangeable God, nor dare to say that Jesus Christ is the same yesterday and today and forever.

In 1904, a great and mighty revival swept through my little country of Wales. Tens of thousands of my countrymen entered the Kingdom of God. Churches and chapels were packed and remained so for the next ten years when the first World War broke to shatter our spiritual life.

The astounding fact, however, is that despite the sweeping revival that shook Wales, less than a score of miles away, England remained untouched and unmoved. Not even her border counties experienced spiritual awakening.

Why? Simply because the people of God in England did not believe. They wrote off the revival as nothing more than sheer emotionalism. Some laughed; others ridiculed. None believed.

In the first century the Holy Spirit performed miracles through believers; as a result many received Christ as Savior. In the days of the Welsh revival—as well as in all great out-pourings of spiritual blessing—there have been visible demonstrations of the power of God which have turned many to Christ.

Yet today we who claim to be doing the will and work of God are fearful of the miraculous. Because we have seen some extravangances and demonstrations of the flesh, we have turned in disgust from the entire idea of miracles.

In doing so, there appears to me to be a strong possibility that we may have robbed ourselves of spiritual blessing—possibly the great spiritual awakening of this age for which we all are praying. Don't misunderstand me, I am not now suggesting a sudden clamor for miracles. Nor am I suggesting that we launch a series of healing meetings.

Rather, I would ask for sober study of the books of John and Acts on the part of all believers. At the same time, let us remind ourselves frequently of the Scripture, "Jesus Christ, the same yesterday, and today, and forever" (Heb. 13: 8).

As we earnestly seek His face, let us ask Him to remove from our hearts whatever unbelief may exist. Let us seek to end that terrible possibility that *He* does not because *we* will not. Instead let us arise and shout that *He can* because *we will!* END

Christian Life

1953 Project 4

Create a hunger for the Spirit-filled life.

Shoestring Success

by Donald E. Hoke

Little is much, if God is in it. For that reason, William Watson is not afraid to trust God to continue to multiply small loaves and tiny fish.

Probably no one but Watson ever used a roulette wheel to take an offering.

Billy Graham (left) was one of Watson's former students at Florida Bible Institute.

DOWN on the west coast of Florida—known as the poor man's winter vacation land—big, bustling William Thomas Watson has earned a reputation in Christian circles for making good on shoestrings.

Typical of most of his shoestring episodes, Watson's latest triumph three years ago was, humanly speaking, probably his most dramatic. Spiritually it was far more. For, as a result of his willingness to step out on faith, trusting God, Trinity college, of which he is president, today is the key center for Christian education in the state.

The move which made this possible began when Watson read an advertisement in a St. Petersburg paper, "For sale: a better bargain than buying Fort Knox at a government surplus sale." Intrigued, he answered the ad. When the real estate agent drove him up to the palatial Belleaire Club, a half million dollar plant, in the outskirts of Clearwater, Fla. the next day, he could hardly believe his eyes. This is exactly what he had been praying for as a college site. It appeared more amazing when he learned the price was only $110,000.

TRINITY COLLEGE

Watson sold his hotel and with the funds took over the beautiful Belleaire Club site for the new campus of Trinity college.

The only trouble, the agent told him, was that another party held an option on the club. Although the option was to expire the following morning, the agent explained that the interested party had already left Chicago and was on the way to make the down payment.

Discouraged, Watson headed for home that evening with a heavy heart.

"At least I can pray," he said to himself. That night he and his wife did.

The next day he was surprised when the real estate agent called. He was more amazed with the message that the interested party had been delayed by car trouble and thereby forfeited his option.

"Do you want the Belleaire Club for your college?" asked the agent.

Not knowing how he could possibly raise a down payment, but believing that if God had answered his prayers thus far He would not let him down, Watson quickly replied, "Yes."

It remains simply to report that in characteristic Watson style, in slightly more than 48 hours from the time he first saw the Belleaire Club, he had raised the down payment, made the purchase, registered the negotiation with the state —an immediate saving of $2,500 in taxes which would have had to be paid if he had waited another day—and made plans to move his campus from St. Petersburg, 20 miles south, to the new location in Clearwater.

Key to Watson's success in this case, as in virtually all others, was his own spirit of aggressiveness plus his abiding faith in God.

In addition to serving as president of Trinity college, Watson is pastor of the Gospel Tabernacle, one of the largest evangelical centers in the entire St. Petersburg area. Operating in a city with a reputation for being overworked by evangelists during the winter months, Watson has managed to keep his hands on the spiritual pulse of the community. Transient though its constituency may be, he has provided a program of college musical talent and visiting speakers that has kept the Tabernacle well before the public eye despite the competitive environment.

Meanwhile, other Watson activities include radio broadcasts, the writing of a syndicated weekly newspaper article and evangelistic meetings. Watson also serves as president and a director of the Christian Medical Research League—a responsibility that takes him to Detroit one week each month.

The amazing fact about Watson, however, is not so much that he is president of Trinity college, pastor of the Gospel Tabernacle or president of the Christian Medical Research League—each in themselves a full-time job. Rather it is to realize how much of the detail involved in each of these activities actually is handled by Watson himself.

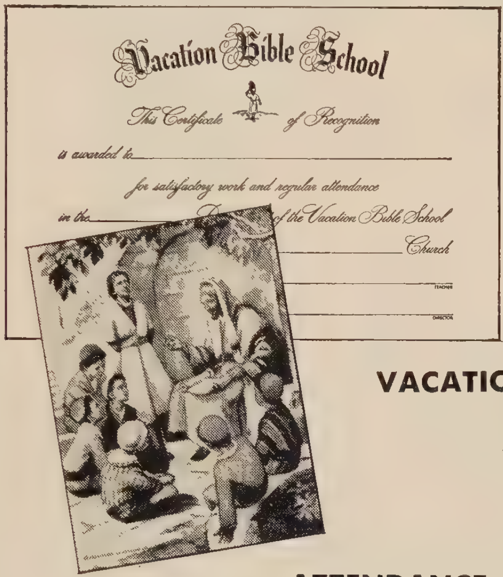
In the morning worship service in the Tabernacle, for instance, it is not unusual to see him lead the audience in the morning hymn, turn around and direct the choir in its morning presentation and then preach the sermon.

This happens not because Watson does not have others to help—usually a special soloist is on hand and frequently he invites visiting pastors to the platform to pray, read the Scripture, etc. It is simply Bill Watson's way of doing it.

Likewise at the school, a meeting may have been set up and run by students or

(*Continued on page* 70)

For Your Best Vacation Bible School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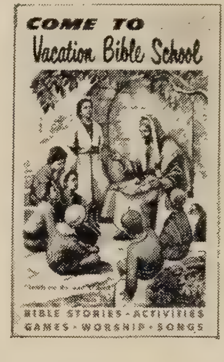

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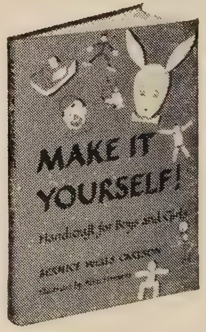

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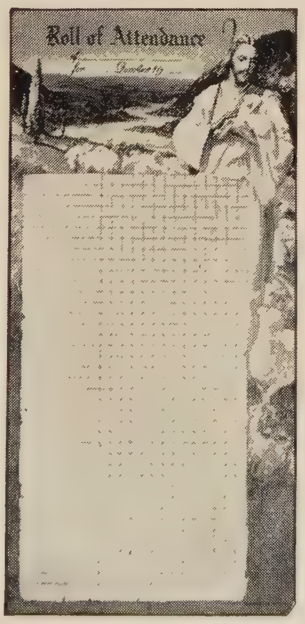

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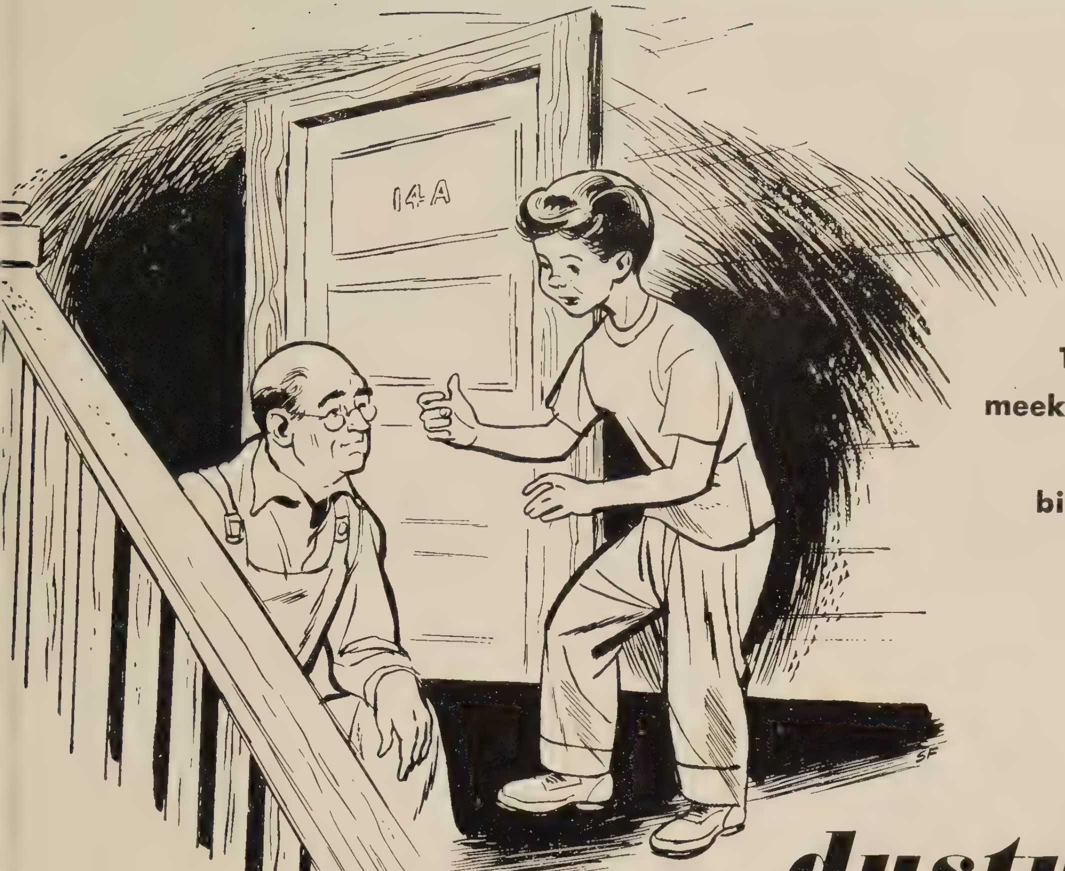

"Pops . . . that wasn't any lariat. I was going to hang myself."

by Irma Hegel

The Scriptures say the meek shall inherit the earth. Right now some are biting the dust. Maybe they're just cowards.

the dusty meek

ON HIS routine stroll down the hall, Gus Harbach halted as usual before the door of apartment 14A. Inside he could hear Eric crying, not softly, the way the boy had on other occasions, but in a deep racking manner as if the sobs came from an unfathomable well of loneliness.

Gus raised his gnarled hand to knock, but stopped quickly. *She* would come to the door, he decided; maybe yell at him as she had done last night.

"Mind your own business, old man! I'll tell the manager if you don't. Yaaah, we could use a new janitor around this dump, let me tell you."

Gus shuffled on, gloomily thoughtful. He didn't want to quarrel, particularly not with the tenants. The janitor job was what he could do and the work was not hard. Mama liked that first floor rear apartment, too. It was sunny and cheerful, free besides. But he couldn't forget that child.

Shaking his bald head, he descended the stairs to the apartment below. Inside he could hear Mama making the supper. Dishes clinked pleasantly. The coffee smelled strong and good the way he liked it. Mama's comfortable nearness reached out to him.

"Nu, Papa." His wife for 25 years came to the kitchenette door, her round face flushed from the heat of the range, her graying hair clinging damply to her forehead. "Didn't you bring Eric with you?"

"I don't know whether *she's* gone or not," Gus grumbled. "The boy is in there, crying. Probably she has whipped him again. That woman . . ."

"Papa, she is his mother. You know what the good Book tells us. 'Honour thy father and thy mother that thy days may be long in the land which the Lord thy God giveth thee.' "

"Ja, some mother she is, that one. Never does she care whether the boy has food or not. She leaves him alone night after night. And those men who take her out—that latest oily-haired gangster. I should report the case, Mama. The family society or the juvenile court. But then they would take our Eric away. We should not see him. What is there to this saying 'The meek shall inherit the earth'? The meek bite the dust, that's all they do."

"Shush, Papa. The Book also says, 'He putteth his mouth in the dust; if so there may be hope.' You must not lose the hope. Maybe soon now Mrs. Giblin goes out with her boy-friend and the child comes down for his supper like always. We wait."

Gus moved back to the living-room and sat down in the rocker. He put his reading glasses on, his fingers trembling. He reached for the Bible that was his daily source of comfort, but tonight he did not open its pages. The boy was still on his mind. Such a fine *junge.*

He remembered the way the three of them had plodded through the high snow to church last Sunday. How the boy had sat enthralled through the organ prelude. The enthusiasm with which he had sung the hymns. And his silent rapt expression as the minister had spoken. That such a boy should be subject to the filth going on up there. . . .

Why hadn't he been man enough to thunder on that door and demand to know why the child was crying? Meek? No, a coward was what he was. All his life he had been a coward. He recalled that spring morning when Bill Mayborn had announced he was going into the model plane business. He had stood before his office, trying to get up enough courage to ask if he could be a part of that new organization. He'd had a little money saved. He had been an expert hand at assembling those delicate parts. Hadn't he built planes galore for his own son, Rudy? For Rudy's friends, too. The prizes the boys had won and the trophies.

Yet that day he had turned away. Model toys, he'd told himself, were just a fad. Maybe that season or the next

(*Continued on page* 86)

A three-year-old listens for the first time to the story of

The Risen Lord

When a photographer visited the Quidnessett Baptist church at Quonset, R. I., the nursery class of the Sunday school aroused his interest. With his camera he captured the feelings of Linda Farrell, a three-year-old, as she heard for the first time the story of the Savior and His empty tomb. The following photographs show how her young heart kept pace with each step of the story until the triumphant climax was reached.

Photos by Dave Ferrin

1. An early-comer, Linda wonders what is going to happen today in Sunday school. What kind of story will be told?

2. All is new to Linda—the teacher, the children and the Man called Jesus, Who came from heaven, where He lived with His Father.

3. "Jesus did no wrong, but still was disliked. Sinful men put spikes through His hands and feet and nailed Him to a cross."

4. "Jesus died there—for me, for you—that we might go to heaven. Then two of His friends buried Him in a borrowed tomb."

5. "Two mornings later some women went to the tomb, but it was empty. Jesus was gone. They ran quickly to tell the disciples."

6. "When Mary Magdalene returned again to the tomb she heard someone call her name. It was Jesus. He was alive!"

7. "Then forty days later Jesus went up into heaven. He's preparing a place for us there. Someday He'll come back again for us."

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▶ WORLD

Revival Fire Hits Tokyo

Starts With TEAM Missionaries

This exclusive account of the Tokyo revival by Far East Editor Hoke reached *Christian Life* at press time. Curiously enough, Myrddin Lewis' challenging article, "Are We Missing Something?", already had been scheduled for the same issue. To the editors it seemed to be more than a coincidence.

THE FIRE OF HOLY SPIRIT REVIVAL has fallen in Tokyo. In this land of civilized paganism which has never experienced a sweeping spiritual awakening, revival flamed forth among missionaries.

At this writing, many are gathering to pray and seek God for a nation-wide spiritual movement.

Facing serious financial and other problems, more than 100 missionaries of The Evangelical Alliance Mission met for two days of prayer and fasting on Feb. 10.

All but personal spiritual needs were forgotten the first day as the Spirit of God began to stir the hearts of the delegates who had gathered from all over central Japan. On the morning of the second day the fire of God fell in mighty conviction and blessing.

Expectant prayer opened the day. Then in a voice broken with emotion a missionary spoke on the missionary's need for cleansing, brokenness before God, and the power of the Holy Spirit. He compared his own powerless life with that of the disciples in the Book of Acts. Feeling compelled to stop before finishing the message, he called for prayer and confession of need.

Without urging, confessions began. I saw strong men broken by intense conviction of sin. Men and women began to weep quietly as one after another rose from his knees on the rough board floors to confess. Through lunch the meeting continued till a recess was called in order that individuals might go to one another to set things right. All over the church couples and small groups stood or knelt talking, weeping and praying until the prayer service resumed.

Though scheduled to be over, the conference continued. Plans were swept aside as the Holy Spirit convicted, melted and filled hearts. Confessions were intermingled with testimonies of deliverance from sin, praise, spontaneous singing, Scripture reading, exhortations and fervent prayers for those expressing needs.

The following day the awakening spread to a Japanese Bible school in the city. When a missionary, fresh from the previous day's revival, confessed his critical attitude toward the principal and lack of love for him and the students, one after another of the students rose to ask forgiveness for criticism and other sins. The chapel extended through the day with confessions and prayers for spiritual power and blessing.

Plans for Tokyo's Youth for Christ rally Saturday night were taken over by God. Moved by the report of the missionary revival, the speaker's interpreter insisted he lay aside his evangelistic message and speak to the Christians among the 2,000 gathered in a downtown Tokyo hall. Simple testimony was followed by scores of Japanese young people pouring to the altar to get right with God, many coming for salvation though the message was directed to the Christians.

Sunday morning a Japanese Baptist church saw a breaking of the usual Japanese emotional reserve as church officers, pastor, and people were humbled before God and prayed and wept far into the afternoon.

A large group of the missionaries had returned to the language school at Karuizawa by Sunday night. There every night this week the revival has continued, reaching missionaries of other missions as well as wives and others of the TEAM group who could not attend the conference.

Monday night in a class of Japanese maids a missionary spoke one sentence to her interpreter. The interpreter broke down; the girls began to weep.

Three new maids were converted; others entered into assurance of salvation; many were brought into a new understanding of the Christian life. And no message was ever given.

Revival spread in Karuizawa to the campus of the Bible Institute Mission. Students were broken in confession of sin and prayer for power. One girl was healed. A student came to the home of a missionary friend near midnight and shouted with radiant face, "Victory!"

At this writing, the blessing is spreading among several mission groups and Japanese churches. Another Tokyo Bible school and seminary experienced a moving of the Spirit as missionaries testified.

Many missionaries of all denominations and missions met together in Tokyo to wait on God for nation-wide spiritual awakening and personal revival. Many believe this movement of God is the result of a weekly 6 a.m. prayer meeting of many missionaries from all groups who have been seeking God for revival for the past eight months.

As I have seen it and been touched by it in both Tokyo and Karuizawa, I have observed several outstanding characteristics which to me are evidence that this is not an emotional stirring, but a movement of God. Confession of sin to God and one another has been prominent, but as one conservative missionary remarked, "This has not been confession for confession's sake."

Then scores have testified of a new love for the Bible and prayer. Spontaneous Bible reading and quotation in all the services have been frequent. There has been much

President Eisenhower (center) was the principal speaker at a prayer breakfast in Washington attended by Congressmen, Supreme Court justices, Cabinet members and other high government officials. The breakfast was sponsored by the International Council for Christian Leadership to "dedicate" the new chief executive to "Christian responsiblity" during his administration. Shown with the President (left to right): Abraham Vereide, executive director of the Council; Rep. Katherine St. George of New York; the President; Senator Frank Carlson of Kansas, chairman of the Council; Conrad Hilton; and Dr. Edward Hughes Pruden, Mr. Truman's former pastor.

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praise, many testimonies by even those who have been reticent and retiring. Singing of the old hymns has warmed every gathering.

Holy emotion in an atmosphere of order and dignity has been prominent. Many have testified of changing their doctrinal views on revival and the miracle-working power of God for our age. All have been gripped with a new burden and passion to win the Japanese to Christ. In Karuizawa the language teachers immediately remarked on the change in the missionaries.

It is too early to predict the growth or result of the revival. If it stopped now, all believe it has worked permanent changes in many who will influence the future spiritual life of the nation.

Many others feel it is only the beginning of a spiritual awakening among the missionaries and the church which may speedily accomplish more for the evangelization of Japan than the past century of Protestant missions which are celebrating their centennial in Japan this year.

Officer Jailed in Korea Murder

BOTH AMERICAN and Korean Protestant leaders have expressed grave concern over the light penalty given a U.S. Army officer in connection with the fatal beating of a Korean Presbyterian minister. Some clergymen said the verdict was a blow to Christianity in Asia.

The court martial sentenced Second Lt. James D. Goff of Dallas to two years in prison and dismissal from the service.

Goff had been charged with unpremeditated murder, but the court martial reduced the charge to "assault with intent to inflict grievous bodily injury." He was accused of the fatal beating of the Rev. Pang Wha Il, last Dec. 5 after Goff and three enlisted men broke into Pang's brother's home.

The ugly story was first revealed in an ex-

(*Continued on page* 41)

Symbolic of flood conditions that caused the death of hundreds in Holland, Belgium and England is this scene on British Foulness Island. St. Mary's church was surrounded for many miles by the rampaging flood waters of the North Sea. Gifts of clothing, food, and money poured into the stricken lands from church groups throughout Europe and the U.S.

God and the Dutch Flood

by Jan J. van Capelleveen

Evangelist, Netherlands Youth for Christ

THE WIND howled and whistled. The motor below deck of the little police boat groaned as it plowed through the waves. Finally, my friend the captain docked the little boat on which I had spent the day. Above and in front of us burned two lights, one above the other, screaming a warning: Hurricane from the northwest.

We walked against the tempest and soon fell into bed to doze off under the comfort of a warm and cozy bed.

It couldn't have been long when we were awakened by a knock at the door. I flipped on the switch, but no light came on.

"Haven't you heard the sirens," my host asked? "The water is rising and the dike may break at any minute."

Outside in the pitch darkness the tempest was blowing stronger. We could be blown into the water like autumn leaves. Men in leather jackets were talking in groups. Waves were splashing over the dike and before long sand and stones were being torn away like whipped cream from a pie, leaving huge gaps in the dike.

With teeth clenched, the little band of men closed in the holes with bags of sand. They were fighting for their homes and their possessions and their very lives.

Without heavy clothing I could not help. Silently I sat with my hostess. Bowing our knees we began to pray. By candlelight I read from the Psalms:

> "I am poor and needy; yet the Lord thinketh upon me. Thou art my help and my deliverer; Make no tarrying, O my God."

As we poured out our frightened hearts, the water outside was constantly rising. At 5:07 a.m., it would be at floodtide; now it was 4:45 and the flood waters were beginning to pour over the dike. Nothing could stop it now.

Then the miracle happened. At 4:50 the rising water suddenly began to withdraw. Our village was saved. God had answered prayer.

At 6 o'clock my host was summoned to the neighboring village of Kruinigen, just a few miles south of us. We found the whole village had been inundated. Just the roofs and third floors were above water level. Dead cows and sheep were floating about. A man was pleading that something be done to rescue his wife and six-month-old daughter, marooned on the top of a farmhouse a half mile away.

He had been working on the dike when it broke, but they had been caught by the water. One could hear the cries of stranded men and women who were shouting for help from the rooftops.

At 9 a.m. I went to see one of the elders of the church in which I was to preach. Not many people would be present, but we decided to hold a prayer meeting anyway. A few girls and an elderly man joined me, as we gathered about a little old-fashioned stove. We bowed our knees and prayed. I'll never forget this group of youngsters who realized they might die within a matter of hours. They threw themselves into the open arms of God.

By afternoon the electricity had been restored. We listened to the radio constantly. All the regular programs were cancelled. Only one thing was broadcast: News of the flood. One sixth of Holland had disappeared under the waves. Seven dikes had been broken, tens of thousands had been imperiled, and hundreds of lives had been lost.

On the afternoon of Doomsday—Sunday, February 1—I again went to church. Only two elderly people came, but we bowed together in prayer. Our dike stood the storm and lashing of the waves.

After a few days thousands of American soldiers arrived from Germany to join in the rescue work. Helicopters were flying about constantly. A young American pilot with a big smile on his face said: "Just leave it to me."

Later when he returned from his mission, there was a hard look in his eyes. His teeth were clenched like the men I had seen working on the dike. He burst into tears as he told me he had lowered a line to a young woman stranded on a housetop. She tied the line under her arms in a noose and was lifted for a couple of yards. Too weak to maintain her hold, she slipped from the noose into the raging waters and was swallowed up.

Tirelessly the soldiers worked, scarcely taking time to eat. But for some 1,200 people it was already too late.

Years ago in the Sixteenth century a group of Spanish soldiers were en route to attack Holland during the Roman Catholic Inquisition. A storm arose and destroyed the entire army. In those days Hollanders knew what had happened and they made a coin which read, "God's breath scattered them."

Today we have again felt God's breath of wrath because of our sins, our self-righteousness, our egotism and hypocrisy. Shall we understand the lesson?

My one desire is that I may give myself to the winning of souls with the same fervor of the men whom I saw working on the dike.

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All kinds of printing—Offset, Letterpress, or Screen Process clusive dispatch in the February issue of CHRISTIAN LIFE filed by Far East Editor Hoke. Later the story was picked up by the secular press, including the wire services, metropolitan newspapers, and *Time* magazine.

Goff and three enlisted men stated they were searching for stolen Army blankets and canteens in the house where Pang, associate general secretary of the National Korean Council, was staying.

Three enlisted men and several Koreans testified that they saw Lt. Goff kick the clergyman and beat him with a flashlight and a pistol. Pang was taken to a U.S. hospital ship where he died Dec. 10.

The Christian News, Protestant newspaper published in Pusan, told its readers that the Eighth Army had not disclosed Pang's death until mid-January. Actually the Army did not release the story until CHRISTIAN LIFE's ace correspondent brought it to light. Army public relations officers eventually confirmed the facts essentially as reported by Editor Hoke:

A spokesman for the National Christian Council of Korea called Goff's sentence very unfair.

"We could appeal for forgiveness," he said, "only if the court martial had made a proper and fair sentence on Lt. Goff. But murder is murder and not mere assault. We are afraid this case may establish a bad example for the future."

"The circumstances of protracted brutality under which Pastor Pang was beaten to death would cause any normal American to react with horror, not to mention missionaries or Koreans," declared the Rev. Edward Adams, field representative in Korea of the Board of Foreign Missions of the Presbyterian Church in the U.S.A.

Charging that the case had been poorly handled by Army authorities, Adams cited this illustration: "The local Army commander, instead of putting the guilty lieutenant out of sight for a while, placed him in charge of the work force in which the murdered man's brother was the foreman."

Brigadier General Frank Dorn, deputy chief of information at the Pentagon, stated that "military authorities in Korea are cognizant of the needs of the Pang family and steps are being taken to provide assistance."

In a later issue of *Time* magazine, it was revealed that gifts were pouring in for the Pang family as well as letters of protest for the way the case was handled by Army authorities.

Christian Century, "liberal" Protestant journal, admitted that "the sentence was incommensurate with the gravity of the crime," but did "not share the view" of Korean and American Christian workers that the trial was "a travesty on justice."

Paradox

LEADERS OF THE ROMAN CATHOLIC CHURCH have been warned that their "paradoxical" position on the question of religious persecution serves only to weaken the cause of freedom all over the world.

The admonition came from Dr. W. Stanley Rycroft, secretary for Latin America of the Presbyterian Board for Foreign Missions, who spoke recently in a Washington church on the occasion of the Fifth National Conference on Church and State.

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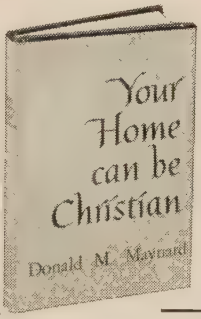
IN THIS ISSUE . . . *Be sure to read Harry Bristow's column of reviews of films and slides which you can use in the visual program of your Sunday school and church.*

Looking Toward National Family Week (May 3-10)



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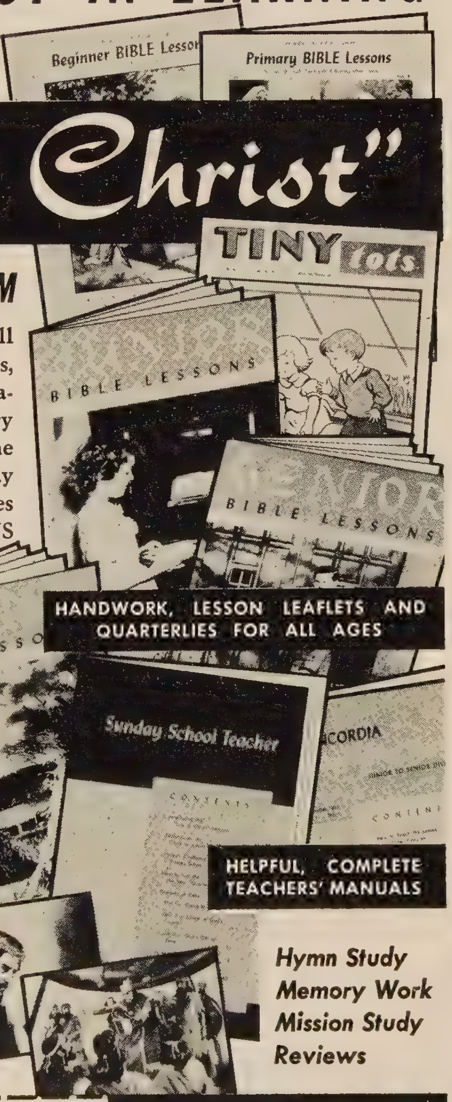

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More than 700 Chicago area pastors, Christian leaders and members of the Midwest Bible church turned out for a banquet to honor Dr. Torrey M. Johnson, retiring pastor of a congregation he founded with 25 members 20 years ago. Today the church boasts of about 1,000 families in its membership. Johnson, founder and first president of Youth for Christ International, will devote himself to evangelism.

Rycroft, taking note of recent papal encyclicals against "persecution" and also of Bishop Fulton J. Sheen's assertion that "persecution of the Church is more intense today than at any other time in the history of Christianity," commented:

"Paradoxically enough, the worst persecution is currently being carried on by the Church Bishop Sheen belongs to, the one headed by the Pope, and we have yet to hear that they condemn this persecution of Protestants in Colombia."

The speaker chided "recognized Roman Catholic periodicals both in Colombia and the United States" for criticizing the victims of persecution in Colombia rather than the persecutors.

Trust God, Says Dutch Queen

QUEEN JULIANA of the Netherlands broadcast an appeal to the Dutch people to have faith in God as they faced the staggering task of recovering from the worst floods to hit Holland in 500 years.

In addition to the 1,372 known dead, the flooding waters ruined one-sixth of the country's farmland and brought distress to a million of the nation's 10.5 million population, at least 300,000 of whom were left completely destitute.

"God now calls upon our powers of resilience and upon our faith in Him," the Queen said. "All these sufferings lead but to one deliverance, for the living as well as the dead, and that is in the mercy of God working in every one of us.

"Where there is distress, God's blessing is near."

The answer to why the Dutch people were so sorely tried, Queen Juliana said, is known "only to Him who knows when to call each of His children to His presence and who knows what ordeals and trials we are able to sustain, individually and collectively."

Italy Ousting Missionaries

EVANGELICAL OBSERVERS in key posts abroad and in Washington believe that Italy, pressured by the Vatican, is trying to force Protestant missionaries to leave the country.

While the situation is not as aggravated in Italy as it is in Spain nor as violent as Colombia, Protestant leaders feel that the pattern is all too similar. The Italian constitution "guarantees" religious freedom, but this has not fazed Italian officials.

Dr. Clyde W. Taylor, NAE secretary of affairs in Washington, expressed the opinion that the attempt to close the 22 Church of Christ missions last September was a "trial balloon" to precede an attempt to close down all Protestant work in Italy.

Latest developments include the order for the Rev. Anthony Caliandro, Italian-born, naturalized-American director of the Evangelical Biblical institute at Naples, to leave the country. Taylor's office received a request also for aid to prevent the closing of the U.S. operated servicemen's center in Naples.

From other parts of Italy at least six other missionaries have been informed that their visas would not be renewed, a polite way of saying they must leave the country.

Thus far, Italian police have been using a velvet glove, probably because the Italian government is well aware that the forceful ejection of U.S. Christian workers would cause a widespread reaction in America. The Italians are fearful that U.S. financial aid might be cut off by a U.S. Congress that is made up predominantly of Protestants.

At Serra Pedace Italian police have closed another Church of Christ mission, according to denominational officials. The mission was closed on the ground that its pastor, the Rev. Salvatore Puliga, is not registered with the Ministry of the Interior as the minister of a "recognized" religion.

Meanwhile, the Rev. Cline R. Paden, of Brownville, Texas, head of the Churches of Christ missions in Rome, stated that he and five other American evangelists had not yet received word of any decision on their applications for registration filed last year with the Interior Ministry.

He said the residence permits of all six expired last Dec. 31 and had not been renewed.

The national synod of the Methodist Church in Italy went on record officially in a petition to the Italian government to "halt the persecution of Protestants."

The Methodists said their resolution was supported by the Council of Christian Churches in Italy and the World Council of Churches.

Action by the synod was the latest move in the Protestant fight against recent orders of the Roman Catholic dominated-Christian Democrat government against Protestant evangelism.

To date four Protestant denominations have protested—some of them directly to the State Department—that the Italian government is invalidating Italian constitutional guarantees of religious freedom. Besides the Methodists, other groups that have lodged recent protests are the Baptists, Churches of Christ and the Assemblies of God.

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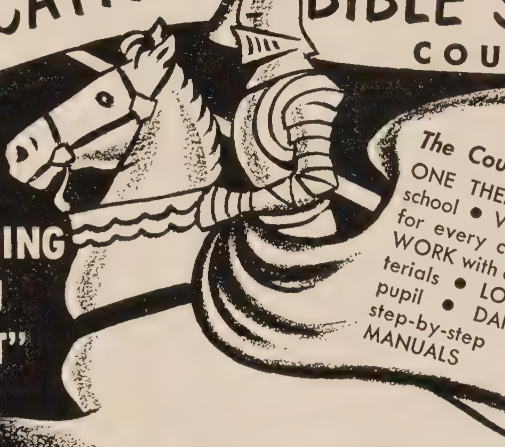

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I want to tell you about a book of stories that Moody Press is publishing this month. It is called Stories for the Children's Hour*, and it is for any child between ages 5 and 10 or thereabouts. The stories are tested—I've tried them on my own children—and they seem to work. The children get the important points concerning Christian graces, and clamor for "just one more."

So I hope you'll try these out on John and Kathy. And I especially hope you'll find that these stories are good tools to help them love Him more by living more for Him.

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with her program of anti-Semitism with measures that were grimly reminiscent of the days of Hitler.

The campaign includes efforts to keep persons "who look like Jews" out of shops and public places. In some factories slogans shout, "Oust the Jews from executive jobs."

Since the New Year 200 Jews have been arrested in Prague alone.

An orator at a recent meeting in the Czech capital declared:

"We do not have gas chambers like Hitler, but the Jews will be 'liquidated' all the same."

In New York, the General Board of the National Council of Churches called the persecution of the Jews behind the Iron Curtain "an offense to God and a violation of the moral law."

A high official of the Evangelical Church in Germany stated that the current anti-Jewish campaign is part of the Communist drive against God.

"Communists know that Jews, regardless of whether they have severed their ties with the synagogue, worship God," the unnamed spokesman declared. "But as soon as a man worships God, the totalitarian state is no longer the idol to which the individual subjects himself unconditionally."

Lord's Day Victory

IF THERE WAS ANY QUESTION about how most of the British feel about their quiet Sunday, it was answered in a recent vote. They like it.

Another attempt to repeal restrictions that forbid sports and theatrical performances was defeated in the House of Commons by a vote of 281 to 57. Prime Minister Churchill was among those who opposed the bill.

Furthermore, an amendment proposing that the question be turned over to a special committee for study was defeated by 172 votes against 164.

The attempt to change the pattern of the British Sunday was brought up by a Laborite, John Parker, whose proposal cut across party lines. Members vote according to the dictates of their consciences rather than by party dictate.

It was revealed that an unofficial poll of the subject conducted by the tabloid newspaper, *The Daily Sketch,* resulted in a vote of 96 per cent against changing the present character of the Lord's Day.

In Ottawa, a similar proposal to permit sports on Sunday was defeated by a closer margin. Neighborhood communities also defeated the move for an "open" Sunday.

▶ NATIONAL

Blessing in a Prison

TWENTY-SEVEN INMATES of the New Mexico State Prison Farm at Los Lunas, south of Albuquerque, N. M., have accepted Christ in the last six months, members of the Albuquerque Christian Business Men's Committee have reported.

Groups of laymen from the Committee make Sunday night trips to the prison farm and hold religious meetings.

At the first session, only eight convicts attended. Now about 75 men are present. Dr. John Sutherland, a Committee mem-

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ber, said no one delves into the reasons why the men are imprisoned.

"We just try to awaken the men, who are spiritually dormant," he said. "There is a minimum amount of preaching. We present movies and provide other entertainment."

The Albuquerque CBMC plans to organize a chapter in Santa Fe to visit the State Penitentiary inmates.

Aid for a Convert

A SPECIAL BILL has been introduced in Congress to prevent the deportation of a student from Afghanistan who fears death at the hands of fanatical Moslem relatives because he has been converted to Christianity.

Rep. Albert H. Bosch of New York introduced the measure on behalf of Ghulam Nabi, now a resident of New York City, whose student visa, issued in 1949, has expired.

Mr. Nabi is a member of Calvary Baptist church, in New York city, and has married a Christian girl. He said reaction from his family to his conversion had been violent and he is certain to meet death if forced to return to his native land.

Bosch said he introduced his resolution to confer citizenship on the Afghan youth because, unless a special act is adopted by Congress, no legal avenue is open for him to remain in the United States.

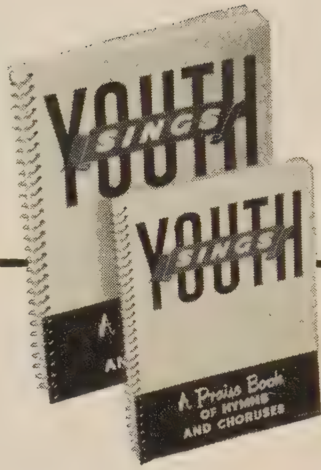
The National Association of Evangelicals, which is sponsoring Mr. Nabi's legal defense, said: "His case is no different from that of refugees who flee from Communist lands and who, like him, if deported, would face death because of their Christian convictions. Our government should not make a martyr of a young man who has accepted Christ and pledged his life to Christian service."

President Calls for Prayer

THERE WERE ENCOURAGING SIGNS in Washington. This could hardly be denied by evangelicals of either party.

"Prayer is simply a necessity," President Eisenhower told a recent breakfast group. "We need . . . help outside ourselves. I don't mean just for the Cabinet and the leaders of our government, but for all of us," he declared.

Dallas Theological seminary dedicated its attractive Lewis Sperry Chafer Chapel which was named in honor of its former president and inaugurated its new president, Dr. John F. Walvoord, at a simultaneous ceremony Feb. 6. A crowd of 1,000 overflowed the chapel that seats slightly less than 500.



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The President was continuing to get messages of congratulation for taking a stand for Christ and joining a Protestant church. There was evidence that it was more than good public relations for the Chief Executive has ordered that no photographs are to be taken of him attending church.

Earlier, the President and Vice President Nixon had appeared on a network radio and television program that opened the American Legion's "Back to God" campaign.

Mystery Want Ad

AN ANONYMOUS WANT AD that appeared mysteriously in the classified section of a daily newspaper was credited by elders of the Wampsville (N. Y.) Presbyterian church with tripling its attendance.

The ad, in the Oneida (N. Y.) *Daily Dispatch*, read:

"WANTED: Men, women and children to sit in slightly used pews, Sunday morning. Wampsville Presbyterian church."

A church spokesman said that on the Sunday morning following the ad attendance, normally about 12, jumped to 36.

The Rev. John R. Kay, pastor, said church officials had sought in vain to learn the identity of the person who inserted it in order to express their gratitude.

Sunday Schoolers to Parade

THE EASTER PARADE will take a new turn in the Pasadena Rose Bowl at the fifth annual sunrise service.

Several thousand Sunday school children will march in a huge procession into the Rose Bowl. Leading them will be Donn Moomaw, all-American linebacker and UCLA star. Moomaw came to Christ through the efforts of Bill Bright, Fuller Seminary graduate, who heads the Campus Crusade.

Dr. Carl F. H. Henry, co-chairman of the Rose Bowl committee, said the procession was arranged "to help redeem the Easter parade from secularization."

Coming Conventions

In this feature, Christian Life brings readers a listing of major conferences and conventions of national and international scope. Requests for information should be sent directly to the organizations at the addresses listed below.

Youth for Christ International: Ninth Annual Convention, Winona Lake, Ind., June 28-July 12. Write: Youth for Christ Intl. 220 W. Monroe, Chicago 6, Ill.

International Union of Gospel Missions: 40th Annual Convention, Indianapolis, Ind., May 9 to 13, Wheeler City Rescue Mission, 245 N. Delaware St.

Scripture Press: Claytonville, Ill.—March 23. Peoria, Ill.—March 24. Manlius, Ill.—March 2. Mt. Carroll, Ill.—March 26. Egan, Ill.—March 27. Racine, Wis.—March 27. Quincy, Ill.—March 28. Newark, Ohio—April 8-11. Sacramento, Calif.—April 12-15. Boston, Mass.—April 13. Portland, Maine—April 14. Dover, N. H.—April 15. Cincinnati, Ohio—April 15-17. N. Rhode Island City, R. I.—April 16. Worcester, Mass.—April 17. Wheaton, Ill.—April 18. Providence, R. I.—April 20. Fall River, Mass.—April 21. Springfield, Mass.—April 22. Albany, N. Y.—April 23. Schenectady, N. Y.—April 24.

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The march of the Sunday school pupils comes in advance of the regional convention of the Southwest Sunday School Association April 23 to 25 in the First Methodist Church, Los Angeles.

Catholic Gains in Mexico

THERE ARE MANY SIGNS that the Roman Catholic Church is regaining its power in Mexico.

One recent evidence was the convening of the first national congress of Roman Catholic culture which was held recently in the provincial city of Guadalajara which was almost taken over by Mexico's leading Roman Catholic clergymen and laymen.

In reporting on the event, the *New York Times* indicated that the congress was "a striking sign of the resurgence of Catholic influence in public life and will serve as a point of departure for an extension of church activities."

Although there are frequent pilgrimages by villagers to Mexico's national shrine, this is the first time since Mexico's revolution that Roman Catholic leaders have congregated in a nationally organized meeting.

Mexico, nominally a Roman Catholic country, for the last century has been frequently quite violently anti-clerical.

Beer and Bevo

BECAUSE A CHRISTIAN SCHOOL refused to play a basketball game in an indoor stadium that permitted beer sales, it lost the opportunity to share in the stake for a gate that was expected to reach 10,000.

Cincinnati Bible Seminary, Christian Church school, withdrew from a contest with Rio Grande College which features Clarence (Bevo) Francis, highest scoring player in college basketball history when Seminary officials learned that the Cincinnati Garden concessionaire would sell beer at the game.

"We asked the Garden not to sell beer on the night the Bible Seminary team played," Rev. John Wade, coach of the Seminary team declared. "They said they had a contract with the Garden concessionaires. . . . We will not play where beer is sold."

Wilberforce college was scheduled to

(*Continued on page* 55)

EPA's OFFICERS FOR 1953*
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*Left to right: Keasling, Adair, Armstrong, Conn, Erikson.

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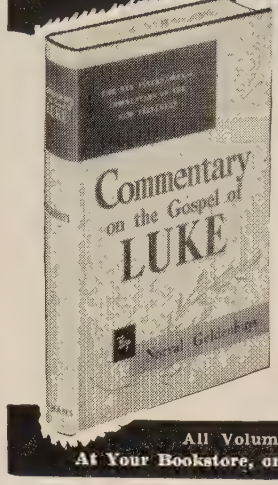

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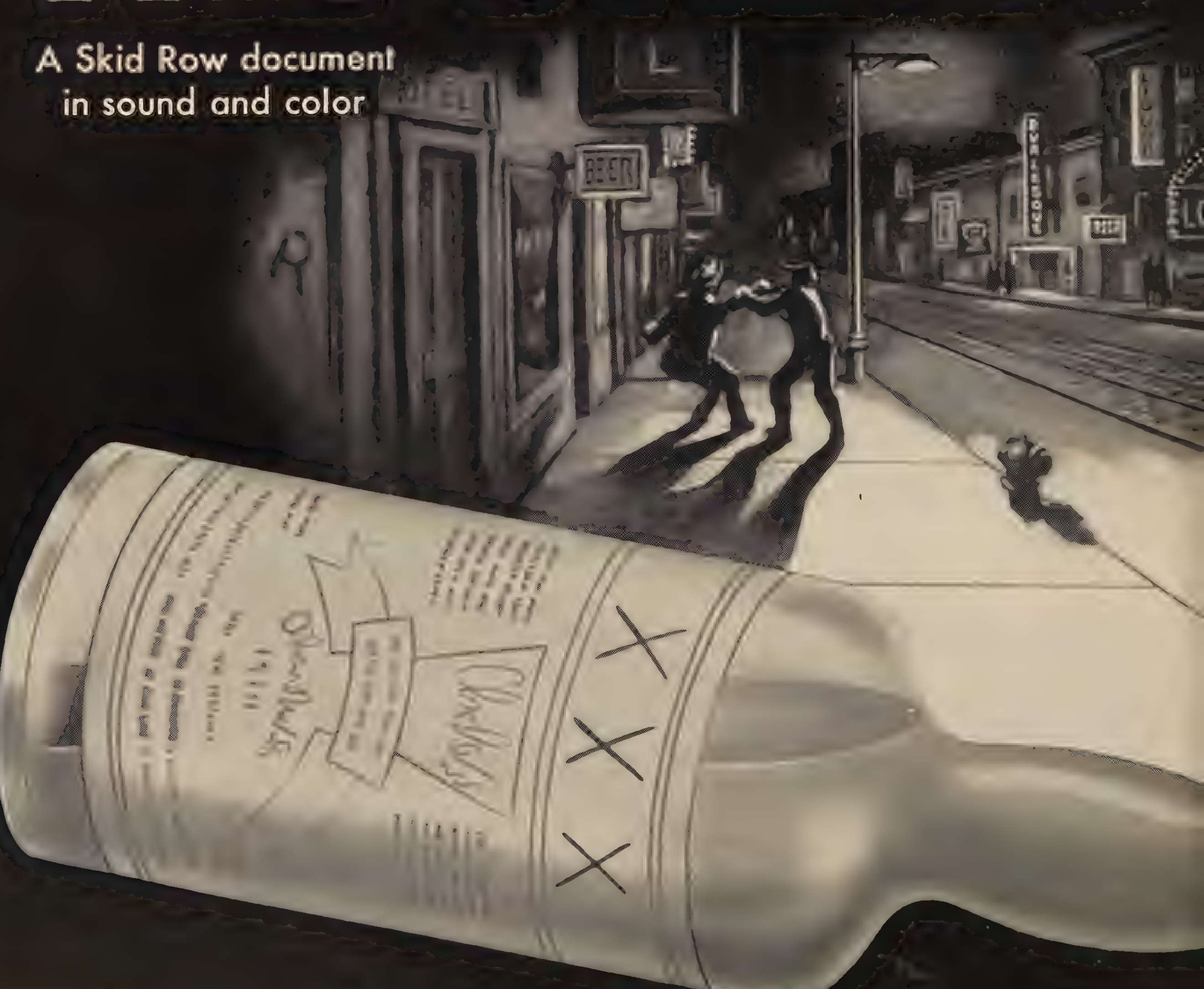

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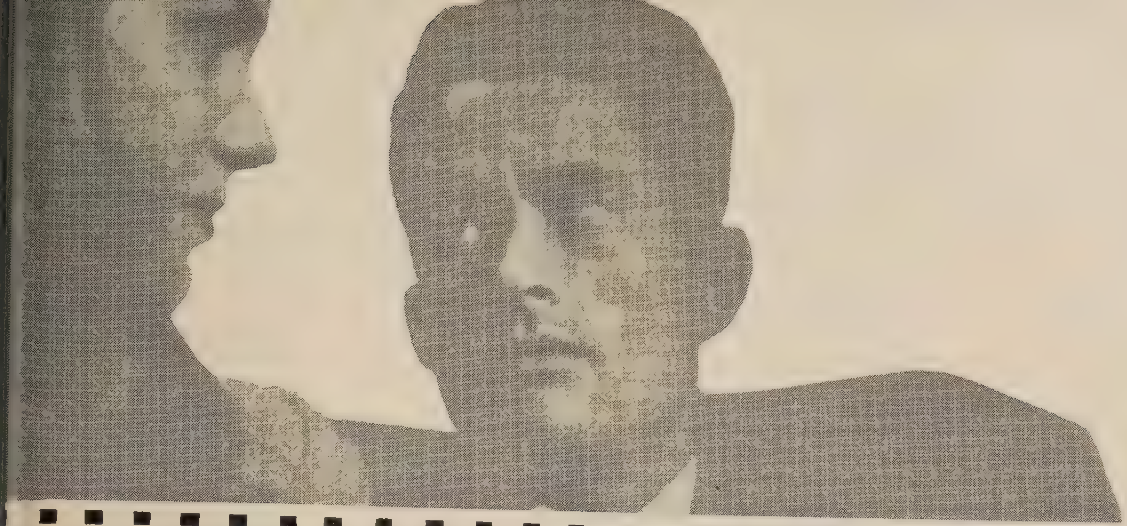
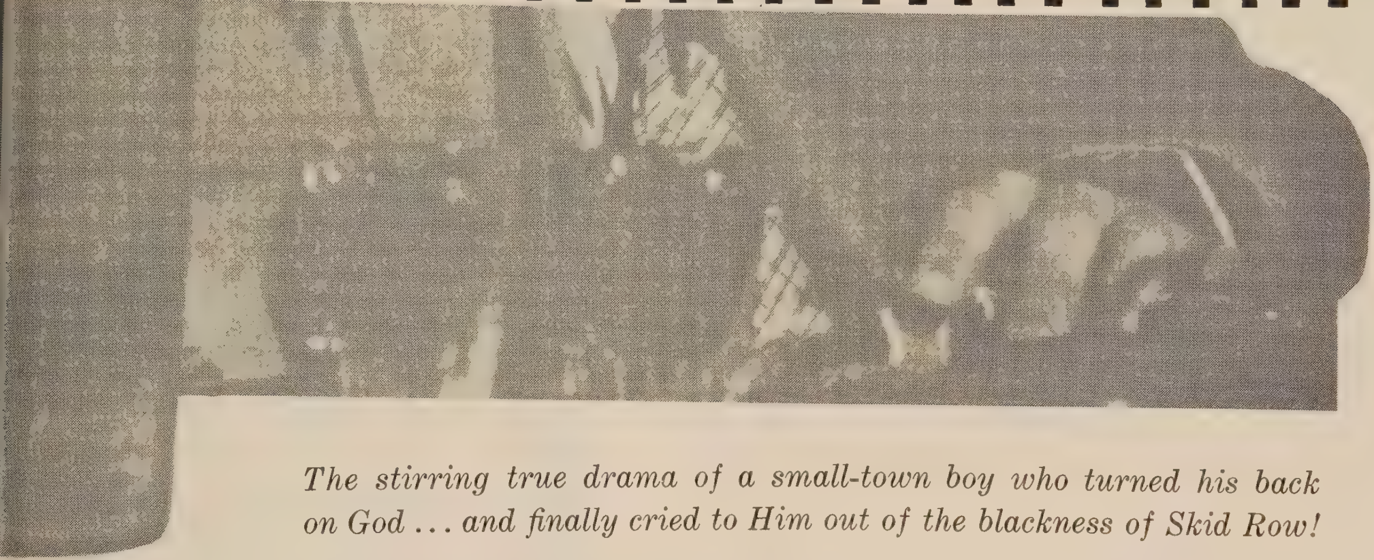


He wrote his own ticket and it read: **Destination, Skid Row**



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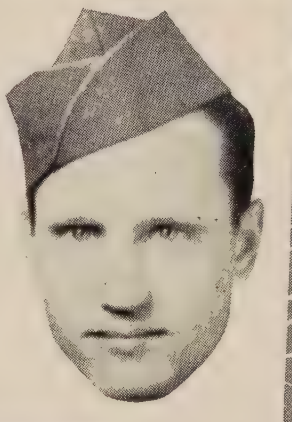

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THE FAITH: A Symposium of Bible Doctrine. Edited by Frederick A. Tatford. Pickering and Inglis. (In America: Revell) 359 pages. $5.

AT PRESENT, when many church leaders are feverishly grasping for the lowest common denominator on which to satisfy their hunger for a united front, it is heartening to fall heir to this volume bearing a trusty theological stamp.

In somewhat the same fashion as *Foundations of the Faith,* edited by David J. Fant, this volume displays in a simplified style (but not quite that of the man in the street) some of the principal doctrines of the Christian faith. Each of 25 authors has contributed a doctrinal study one chapter in length.

A short introductory essay suggesting that revealed truth is both personal and purposive sets the mood for some rather serious reading. Starting with this statement and a cogent definition of Scripture itself, the volume moves with scholarly acuteness from a study of the Godhead through man, sin, redemption, things to come and Christian living, finding orthodoxy everywhere.

F. F. Bruce, untouched by modernistic froth, states clearly that the Bible is, "The supreme judge by whom all questions of doctrine are to be adjudicated, and is the only infallible rule of faith and practice." It is upon this platform that all the contributors in the symposium firmly stand.

The doctrine of the Trinity, although usually a laborious study to pursue, is not so in this instance. With a faculty for brevity, the author, in spite of his use of theological terms, nicely echos the traditional view. From this analysis the work slides easily into the discussion of the Fatherhood of God, a phrase made infamous by modernistic improper usage. God is the father of all humanity, says A. R. Short, but in the personal sense, He is the father of only believers in Christ.

The deity and humanity of Christ as well as His virgin birth, sacrificial death and resurrection are given full historic value without reservations. Revealing the importance of the resurrection, W. Wilcox re-

Lloyd Kalland
editor

ible Doctrine

marks, "If Jesus did not rise from Joseph's tomb then the tomb is the grave of Christianity."

Following the expositions on the three persons of the Godhead, a study of creation is made. Besides the usual but always impressive listing of the figures on distance, speed and time of the various planets, the author cuts away at the badly wrecked theories of evolution. Then with the same earnest conviction, he claims the creation days to be geological ages.

Another controversial subject which may seem to some to have been given a one-sided consideration in J. H. Lange's projection of man as a tripartite—body, soul and spirit. The balance of the chapter, however, is less labored, and should be generally accepted. Then follow some pertinent remarks on the subject which hounds man everywhere he goes—sin. This study, in turn, paves the way for the more pleasant comments on the new life in Christ.

In the midst of this chapter, J. R. Hill hits his theological stride, producing one of the gems of the whole symposium, when he says, "Such a birth is not to be engineered by the persuasive eloquence that produces a mere mental assent or is adept in 'getting decisions.'

"It is the sole and mysterious prerogative of God the Holy Spirit, and it is on Him and His work alone that the most powerful preacher must rely for any sure results and true conversions."

The topic of the believer's eternal security is also handled rather well. Especially is the argument effective when man's security is linked to the nature of eternal life and not merely related to a few isolated verses of Scripture. Some readers will want to add, however, that even a better argument could have been waged had the author emphasized the insoluble connection which exists between the nature of the atonement and the salvation of the elect of God.

Readers who are prone to interpret God's sovereignty as being subsidiary to man's free will may be anxious to seek E. W. Roger's reasons behind his saying, "Salvation is entirely of grace and no one can either complain if passed over or boast himself if saved."

Worthy discussions on justification, sanctification, the local and universal church, Israel, angels and satan are also advanced. Then comes the prickly subject of the things to come. Here authors J. M. Davies and H. Lacey offer some definite interpretations following the line of premillennialism. It is to be expected that some readers will slash away at these interpretations, especially on the highly controversial subjects of the rapture, the great

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tribulation and the millennium. It must be admitted, however, that these men have some strong opinions and they know how to put them into print.

Undoubtedly, as readers pour over these pages they will repeatedly entertain a this-is-where-I-came-in feeling, due, in all likelihood, to the complex, interrelational nature of theology and the bunching of 25 independent thinkers in one symposium. Yet, in spite of this overlapping characteristic, readers will be quick to note that each chapter of this book contributes to the level stream of an orthodox interpretation of the historic Christian faith.

Certainly the indifference shown toward tackling a deeper biblical study is a fungus of twentieth century Christianity, and ought to be combated by all who seriously love the Lord Jesus Christ. Perhaps it would be a good idea for the laity and clergy alike to even miss a few church services, if need be, to allow a few evenings in which to ponder the salient doctrines reviewed in this volume which are so vital to a true Christian witness.

Without question, this book presents itself as a creditable addition to libraries in the home, church and school.

Biblical

THE PAULINE ESCHATOLOGY. By Geerhardus Vos. Eerdmans. 365 pages. $5.

Eschatology is usually given last treatment in most works of theology. But the author, a giant in the field of biblical theology, professoring at Princeton seminary for many years, holds that eschatology took precedence of importance in Paul's thinking.

Proof of its priority is shown, for example, in his linking soteriological terms with an eschatological manner of speaking. Regeneration is defined as a species of resurrection, "risen with Christ." Connection is shown between Easter and justification; likewise the believer's growth in grace is shown to be a preparation for the crowning grace of the resurrection.

Some of the author's conclusions run counter to much of today's prophetic interpretation. He states that there is no place in the Apostle's scheme for an earthly, provisional kingdom of the Messiah. The old traditional view of orthodox theology has made the eternal state begin with the return of the Lord.

He also has a wise word regarding prophecies yet unfulfilled. He speaks of "many prophecies whose best explanation will be their final fulfilment. In regard to them, it behooves the saints to exercise a particular kind of eschatological patience."

The reading is not easy, but heavy, scholarly and often technical.

In its field, this book has no peer. (*Reviewed by Leslie B. Flynn.*)

HEBREWS. A Guide for Bible Students in Busy Days. By Walter C. Wright. Moody Press. 191 pages. $2.50.

As the title indicates, this book is a series of studies on Hebrews rather than a verse-by-verse commentary. In 22 short lessons, the author develops the thesis that Hebrews was written for Jewish Christians who lived in the time of the destruction of Jerusalem and who needed encourage-

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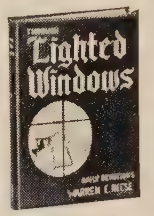

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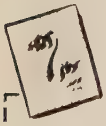

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ment for their faith as they passed through the transition to a new age.

The exposition is original and nontechnical. It contains some new ideas. The discussion of the mediatorial aspect of Moses' life and death (Chapter V), of "The Rest of God" (Chapter VI) and his evaluation of the work of the Aaronic priesthood (Chapter XI) are all different from the ordinary treatment of these subjects. To any lover of the book of Hebrews, this volume will be a welcome aid. *(Reviewed by Merrill C. Tenney.)*

THE LORD FROM HEAVEN. By Sir Robert Anderson. Van Kampen Press. 118 pages. $1.50.

Evangelicals will be glad to know that Van Kampen Press has reprinted Sir Robert Anderson's, "The Lord from Heaven." In a day when a great segment of Christianity is either openly denying all the supernatural in the Gospel or insidiously undermining faith in the unique and essential deity of Christ, loyal believers in the clear obvious teachings of the Bible will welcome the return to the witness stand of this most able defender of the faith.

This author carefully follows the soundest hermeneutical principles in his definition of the terms, "The Son of man" and "The Son of God." He arrives at a most pleasing and convincing conclusion that, "as by 'Son of man' He claimed to be man in the highest and most absolute sense, so by 'Son of God' He laid claim to deity." He sustains this conclusion by abundant evidence from Matthew, John, James, Hebrews, Paul and the Apocalypse.

Some readers will regret the "Brethren" insistence that the use of the name Jesus apart from other titles such as Lord and Christ is serious irreverence. *(Reviewed by R. M. Riggs.)*

Doctrine

TEXT-BOOK OF THE HISTORY OF DOCTRINES. By Reinhold Seeberg. (tr. by Charles E. Hay.) Baker Book House. Two vols. in one. 905 pages. $6.75.

This volume is a reprint of a work which first appeared in the German in 1895-98.

Seeberg's work has long been considered one of the better histories of doctrinal development. There is little doubt that such an estimation is true. A reading of a few chapters soon reveals its strength.

It is well outlined as well as being simply written. The logical development and clarity of thought make for interesting reading, as well as understanding. The numerous references speak for the thoroughness of the task. Finally, the author is faithful in his task of writing a history of doctrine without seeming to ride some particular hobby.

This is a work to be well recommended to both teacher and preacher. The publishers are to be complimented for making this work available at a reasonable price. *(Reviewed by Warren C. Young.)*

General

DARWIN: COMPETITION AND CO-OPERATION. By Ashley Montagu. Henry Schuman. 148 pages. $2.50.

The thesis of this little book is found in

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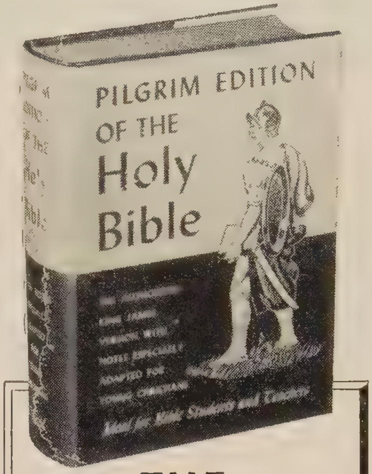

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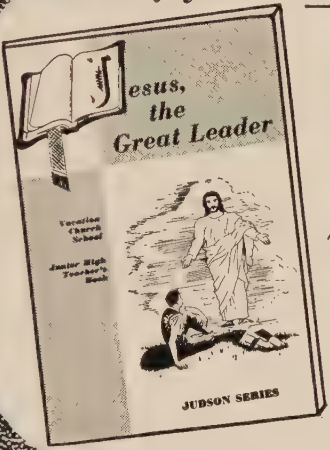

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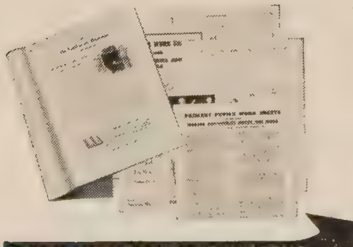

the title. Darwin put too much stress on the idea of "survival of the fittest" in his theory of natural selection. According to the author, Darwin's error was in overemphasizing competion and failing to recognize the importance of cooperation in the process of development. There is not nearly the struggle in nature which Darwin and others thought.

The author endeavors to save the theory of natural selection on the basis of cooperation in the natural environment. Although our understanding of the process may be different today, the basic doctrine of natural selection is still adhered to. The book is of little value, since no constructive account of how the evolutionary processes are carried on is attempted. The argument is quite unconvincing. (*Reviewed by Warren C. Young.*)

Biblical

BIBLE COMMENTARY: JEREMIAH. By Theodore Laetsch. Concordia. 412 pages. $5.

This volume represents the initial work in the proposed new commentary of the Bible which is to be written by members of the Missouri Synod Lutheran church and published by the Concordia Publishing House.

A brief, but exceptionally well-written section on introductory material, which, among other valuable information includes two charts entitled, "The Family of Josiah" and "Chronology of Events in the History of the Last Days of Judah-Jerusalem," leads the reader understandingly to the two main parts of the book. Part one (chapters 1-45) is labeled, "Prophecies Relating to the Theocracy." Part two (chapters 46-52) bears the title, "Prophecies Against the Nations." The last 30 pages of the work are given over to comments on Lamentations—the other prophecy authored by Jeremiah.

Laetsch, a firm believer in the divine inspiration of Scripture, presents not only spiritually refreshing insights gleaned from this important Old Testament prophecy, but reveals them in such an easy-to-follow style and outline that even the student unversed in Hebrew will encounter little difficulty in grasping the author's thoughts.

As imposing as this work is, however, some students will feel cheated when they look in vain for the bibliography.

Sermons

SERMONS FROM JOB. By John Calvin. Selected and Translated by Leroy Nixon. Eerdmans. 300 pages. $4.50.

Few preachers have probed the depths of scriptural truth to the degree exemplified by John Calvin. These sermons of theological genius and spiritual vigilance declare without reservation the excellence of God's majesty. Flowing from the sovereign majesty of God, Calvin maintains, is the doctrine of unconditional election.

These messages are meaty, but not in the least stilted; they are doctrinally sound, but never divorced from everyday living.

The message of Job's suffering and God's grace in it, seldom, if ever, received a clearer yet more profound biblical treatment. This volume is among the best sermon books in print. Prefacing the sermons is an essay on Calvin by Harold Dekker. END

NEWS

(*Continued from page 47*)

replace the Seminary as Rio Grande's opponent.

Statement from Mrs. Luce

A HIGH STATE DEPARTMENT official indicated that Clare Booth Luce, nominated by President Eisenhower to be U.S. ambassador to Italy, would serve as unofficial American representative to the Vatican. But after the outcry at what seemed a circumvention of the law and the sentiments of public opinion, Mrs. Luce has stated flatly that she supports the principle of separation of church and state and she will have no relations with the Vatican if the Senate ratifies her appointment.

"As American ambassador in Italy, I could have no relations whatever with the Vatican, formal or informal, open or secret."

Protestant Congress

FOUR OUT OF FIVE SENATORS in the new 83rd Congress are Protestants, a recent survey has revealed.

Of 95 senators questioned, 94 reported a religious affiliation. Leading the list of 78 Protestants are 19 Methodists, 13 Baptists and 12 Episcopalians.

Eight of the remaining solons are Roman Catholics and only one is a Jew.

PRESS

EPA Holds 5th Convention

NINETY CHRISTIAN publishers, editors and writers met in Chicago late in January for the fifth annual convention of the Evangelical Press Association.

Hart Armstrong, editor of the Assemblies of God Sunday school papers, was re-elected president; Robert Walker, editor of CHRISTIAN LIFE, vice-president; Ernest Keasling, editor of *Young People's Missionary News*, secretary; and James Adair, editor of *Power*, was named treasurer. Advisors will be Martin Erikson, editor of *The Standard*, and Charles W. Conn, editor of the Church of God *Evangel*.

DENOMINATIONS

Boiling Pot

AFRICA, LIKE A BOILING POT, is seething with nationalistic intrigue, rioting and ritual murders, according to Missionary Fred Burke of the Union of South Africa.

The upsurge of nationalism among the Africans is spreading over the entire Dark Continent. Communistic propaganda is fanning this fervor into intense hatred against the whites, branded as usurpers.

Accompanying the tension there is an increase in witchcraft and pagan customs. Recently, according to Burke, 300 witch doctors met in South Africa and agreed to establish a school where Africans could be trained in occultism.

"I am convinced that we must launch out and reach the masses and follow the methods St. Paul used if we are to win the lost while there is yet opportunity," Burke declared. He and an associate are planning to use huge tents in an "Africa for Christ" campaign.

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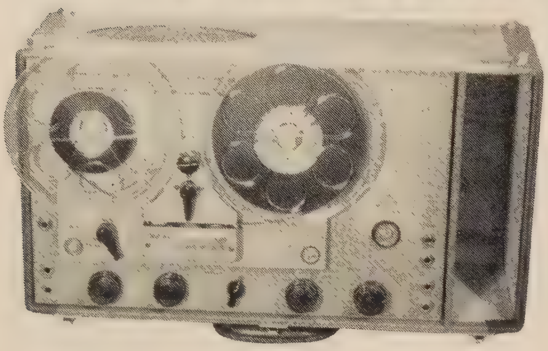

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Southern Baptist Progress

SOUTHERN BAPTIST mission gifts reach an all-time high in 1952 with a total offering to all mission causes of $45,822,830, a 23 per cent gain over the 1951 amount.

This information was released by J. P. Edmunds, Nashville, secretary of the Department of Survey, Statistics and Information for the denomination.

Total gifts to all causes were $248,004,289, an increase of better than 11 per cent.

Church membership gained 3.5 per cent, bringing the total number of Southern Baptists to 7,634,493. Sunday school enrollment reached 5,491,056, an increase of 4.5 per cent.

Four Square Moves Ahead

DELEGATES to the annual convention of the Four Square Gospel Church, founded by Evangelist Aimee Semple McPherson, were told of growth in their Church's property and membership.

Dr. Rolf K. McPherson, the late founder's son and president of the denomination, reported that 18 new churches were built during 1952, bringing the total number across the country to 577.

Gross valuation of church property is approximately $12,350,000, he added.

Dr. McPherson also revealed membership figures which set the Church's total following at 79,500, an increase of 6,500 over the previous year.

Dr. Watson B. Teaford, dean of the Life Bible College, announced the establishment of a board of regents made up of 14 churchmen. Their purpose will be to raise

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the scholastic standards of the ministerial college.

"We are very much aware of the need to stiffen and raise the educational standards in religious education today," Dr. Teaford said, "and we are doing our best to keep our church in the higher ranks."

▸ MISSIONS

Discuss Missionary Literature

REPRESENTATIVES OF MORE than 60 mission boards and Christian publications attended the recent World Congress on Christian Literature in Chicago.

The meeting was called by the Evangelical Foreign Mission Association and sessions were presided over by Dr. Vincent Brushwyler, its president and general director of the Conservative Baptist Foreign Missionary Society.

Representatives present reported on the Christian literature available in the world language groups, pointing out the deplorable lack of literature written on various educational levels from the viewpoint of the nationals.

As one of the first steps toward meeting this need, the group appointed a temporary committee, the Evangelical Foreign Literature Committee in North America, to explore the possibilities of cooperation between organizations in North America now producing or financing foreign missionary literature.

"There has long been a need to coordinate efforts of missionary boards and publishers to this end," Brushwyler said. "There is a need also to eliminate duplication of effort on the part of mission boards."

One example was cited of the discovery that three different boards had translated the same book into Spanish and published it for their fields.

Major action of the gathering was to set up a committee on findings to plan another convention in October to form a permanent organization.

The temporary committee includes Kenneth Taylor of Moody Press, chairman; Rev. Henry Wagoner of the Christian and Missionary Alliance; Rev. Don Hulen of The Evangelical Alliance Mission; Rev. Philip Armstrong of the Far Eastern Gospel Crusade; and Peter Gunther of Moody Press.

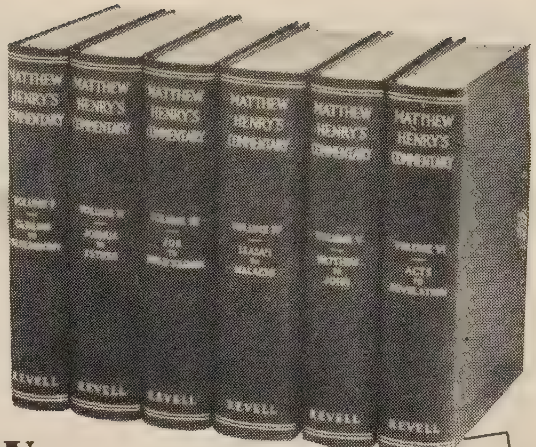
Apostle to Nepal

TRADITION SAYS and a good number of eastern historians agree that St. Thomas entered India 1,900 years ago. What many U.S. Christians do not know is that followers of the Lord's disciple, members of the St. Thomas Syrian Church, are active in India today.

Two years ago two young Indians of this ancient church entered the northerly country of Nepal to preach Christ. Nepal is an independent monarchy which hitherto had not welcomed missionary effort.

C. K. Athialy, one of the young men, is a graduate of the Union Biblical Seminary in Yeotmal, India. He was accompanied by another youth, now in his senior year at the seminary.

Traveling from the southernmost part of India, the pair encountered all kinds of hardships, including their meager seminary



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allowances of $27.50 each for the entire vacation period. Many times they slept under the open sky or went without food for as long as five days.

But there were victories, too. On one occasion they were invited to speak to a group of Hindu priests. Besides Athialy, there are three students of the seminary who look forward to service in Nepal.

Recently, Athialy had opportunities to serve under a western missionary organization but he refused, saying he was called to Nepal as an Indian worker. Back in Nepal, he has made acquaintance of some key people and the first Protestant missionary effort in that land already promises fruit.

Athialy recently was given a supply of New Testaments by Frank J. Kline of the Pocket Testament League.

▸ FILMS

Sermon Becomes Film

A HUMANLY-ILLUSTRATED documentary film, "Willing to Die?" was released in February by Youth for Christ International.

Core of the 26-minute picture is a missionary appeal from Dr. Robert Cook, YFCI president. Cook delivered the address at the organization's 1952 convention at Winona Lake, Ind.

Illustrating the major points are brief challenges from Hubert Mitchell, foreign secretary, and Ted W. Engstrom, executive director.

PGM'S New Picture

PACIFIC GARDEN MISSION of Chicago was scheduled to hold the world premiere of a new dramatic documentary in natural color and sound March 13 in Moody Memorial Church. In its final form the fast-moving film of a youth's fall to the sordid shambles of Skid Row was entitled *The Street.*

Creators of the film were Cavalcade Productions, trade name for the talented team of Dale McCulley, producer and writer, and Henry Ushijima, ace cameraman, who made *Out of the Night,* PGM's first venture in the motion picture field.

Premieres of *The Street* have been lined up in the major centers of the U.S., according to Harry Saulnier, PGM superintendent.

Miscellany

FUNERAL SERVICES for James L. Kraft, noted Christian layman and founder of the giant Kraft Foods Co., were held Feb. 19 in Chicago's North Shore Baptist Church. . . . Evangelist Merv Rosell conducted a successful campaign in Los Angeles in February. . . . John A. Savard has been appointed manager of the Cedar Lake Conference Grounds. . . . Dr. R. S. Beal celebrated his 35th anniversary as pastor of the First Baptist Church in Tucson, Ariz., Feb. 24.

. . . Sacred Records have moved to a new address in Los Angeles. . . . Dr. R. L. Decker, executive director of the National Association of Evangelicals, will be included in the list of speakers taking part in the 1953 Greenville College Ministers' Conference April 6 through 9. . . . Halfway between the White House and the Capitol a huge white neon cross has been erected on the roof of the seven-story Central Union Mission in Washington. END

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Winona Lake, Indiana

▸ **AUGUST 18-22** **MONTROSE BIBLE CONFERENCE**
Montrose, Pennsylvania

SWAMP TRAP

(*Continued from page 24*)

that Lily Bud caught her breath in horror. After a second glance she recognized the grass cutter boy.

"Mercy! Mercy!" the boy gibbered in a panic. "I did not know . . ."

"Take him out again," Bigtooth told the soldier. Then he stared at Lily Bud, baring his yellow tooth in another smirk. "He confessed to how much you paid him to go on that errand. I have the note you wrote to your father, too. But I want you to send another note, dictated by me but written by you. A note to bring your father into my hands!"

"I won't write it," Lily Bud protested. "I can't betray my own father!"

"I broke the grass cutter's spirit in less than an hour," Bigtooth Chao boasted. "I shall bring you to my will, too. And I won't need to use such brutal methods on you either. You are a pretty maiden, and ought to prove a useful tool for our glorious government of the people."

Lily Bud was white to her lips, but her dark eyes flashed with fire. "There is a just God in heaven who punishes wickedness!" she warned. "He can deliver me! If it is not His will, I am ready to die."

"Dying isn't so easy," Bigtooth mocked her, "even when it might seem the easiest way out! Don't delude yourself with the superstition of a god in heaven. He is either dead, or has fallen asleep hundreds of years ago!"

Lily Bud expected a bolt of lightning to strike the blasphemer where he sat. When nothing happened, she realized that God was more patient than she.

"Well, are you ready to write that note?" Bigtooth snapped.

"I . . . I cannot!"

Suddenly he got up from the table and his fat fingers squeezed hard on her arms. She could not repress a cry.

"I'm short of temper," he snapped. "I am tempted to bring you crawling to my feet before the morning comes. But if you write that note I'll let you have one night of sleep before you are brought up for trial and judgment."

She glanced wildly about her. The soldiers stood stolidly on guard at the door. Their expression was one of utter indifference to her fate. Obviously there was no escape. If she could only gain time, maybe she could escape before morning to her father! There was a bamboo rope stretched across the bed of quicksand. She would make her way across it. She looked into his evil eyes and nodded her head in acquiescence.

She was hardly conscious of what she wrote. One burning thought upheld her—she would get to her father before the note. She followed numbly to the shack where she was to sleep.

When her guards were gone she

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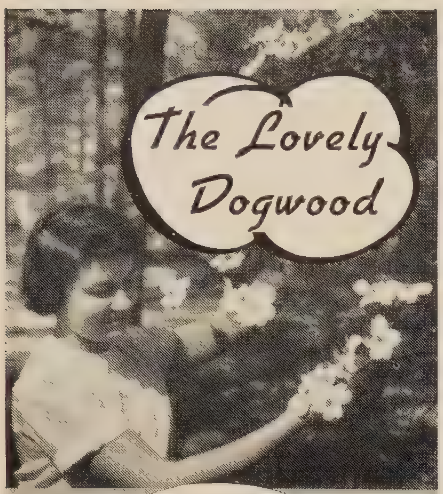

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dropped to her knees and prayed for her father and for herself. Then she went to the window and looked for any sign of the guards in the moonlight. She could see no one. There was no time to lose! She ran toward the swamp to where she knew the bamboo ropes stretched across the narrowest part.

They were gone.

With a sob she turned back. Her only other way of escape would be to plunge into the quicksand.

Sudden laughter from a clump of bamboos made her jump. The portly figure of Bigtooth Chao stepped out.

"Did you think I was dumb enough to leave the bamboo ropes there?" he mocked her. "Your only way of escape from here, my pretty little bird, is to grow wings and fly!"

His voice thickened with anger. "You're too wild. You think you're too good, just like your preacher father!" he spat on the ground in front of her. "It will give me great pleasure to tame you, my little bird! To start with, you can clean up the old shacks around here. I have a party meeting tonight and when it is over I shall come and take you in hand. Now, get to work!"

Lily Bud did not say a word. Hope was like a dead weight in her heart. She went into the shack next to the lake, and took the straw mats from off the beds and shook them. Bigtooth Chao watched her for a while and then returned to his own shack.

Dully Lily Bud laid the mats down on the ground as she entered the next shack. *The bamboo ropes are gone,* she thought.

Then an idea flashed into her mind as she shook the last of the mats. There were enough mats to spread over the bed of quicksand. Maybe they would hold her up long enough to place one before the other and walk across!

She picked them up in a bundle and, praying in her heart, ran toward the swamp. It was her only chance!

She spread one mat over the edge of the quicksand and stepped on it. The mat gave slightly under her weight but did not sink at once. She unrolled another, spread it beyond the first, and lightly stepped on it. There was a sucking noise. She glanced back at the first mat and saw the sand slowly oozing over its edge. She fought down a feeling of panic. What if she got into the middle of this patch of death, and the quicksand beat her to it?

There could be no turning back now! She spread the third one over the quicksand, and was glad that the mats were wide and stiff. That helped hold her up. She quickly threw another in front of her. She was nearly halfway across now!

The mat would soon be sucked down out of sight. She spread another mat in front of her, then another. But the suction was quicker and stronger

(*Continued on page 85*)

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CAMPUS CHATTER

by Richard Moore

EXPANSION seems to be the nation's password right now. Our population is growing faster than ever before; the average standard of living is more than keeping pace with it; business and industry are whooping it up in spite of all tax and wage demands.

Bigger population means bigger responsibility for America's Christian schools. This is the growing time, the reaching-out time, the big chance that may not come again. Dozens of these schools are making the most of it while it's here, expanding, improving, recruiting, getting set to handle a bigger share of the bigger job.

Bustling Bob Jones university, still growing out of its Greenville, S. C., britches as fast as it can, has a new men's dormitory and has added to its Academy a new junior high school building. Furthermore, it has a new home for the Bowen Biblical museum, fronted by a garden which is to include every kind of plant mentioned in the Bible.

Prairie Bible institute has built five new buildings on the Three Hills, Alberta, campus. A new grammar school will ease the pressure on the old one, now jammed with over 200 children, and a new vegetable cellar will cut the food bills. The other additions are new apartment and trailer-court facilities, bigger quarters for the musical ministry and a new central heating plant, often wished for by students crossing through the endless prairie wind.

Wheaton college has its new dining hall at last. A science building is next on the list.

At Siloam Springs, Ark., students and faculty of John Brown university have been sweating together to remodel the old Arkansas building. An anonymous donor has pledged $100,000 toward a new library.

Roberts Wesleyan college at North Chili, N. Y., has dedicated a new Collegiate Industries building where students will turn out contract work for Rochester firms to raise money for new expansion.

Shelton college is moving from downtown New York to an 1,187-acre suburban estate this summer, with a 40-room mansion, no debt and plenty of room to build, all only an hour by bus from the city.

Geneva college in Beaver Falls, Pa., has just replaced old North Hall with a new men's dormitory, Memorial Hall, holding 106. In Grantham, Pa., Messiah Bible college dedicated a new residence hall for married students.

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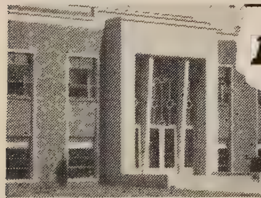

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Calvin college, Grand Rapids, Mich., is getting set for the rush with a brand-new cafeteria. In the same city, Baptist Theological seminary and Bible institute expanded in a different, but just as real way, enlarging the curriculum to a three-year course and adding to the general Bible major three new majors: music, missions and Christian education.

Greenville college is going into it both ways. First, students at the Greenville, Ill., school raised $20,769 for a new gymnasium in only one week—for which they were awarded a well-deserved extra day of Christmas vacation. Second, the college now offers "Introduction to Missionary and Christian Workers' Techniques," a how-to-do-it course on building, maintaining and repairing things for the man whose work may take him into the wilderness alone for months at a time.

A new field house and student center now take up the slack between classes at Bethel college and seminary in St. Paul, Minn.

Multnomah School of the Bible has named its new dining-hall-and-class building after vice-president, board chairman and professor John Mitchell. Though the school recently moved to new quarters at the former state school for the blind, evening classes are still held in the convenient old building downtown.

Down in San Anselmo, Calif., San Francisco Theological seminary has put in a new museum, a new student and faculty center and two new seminar rooms for the convenience of its 250 students. In San Francisco itself, Golden Gate Baptist Theological seminary is in the market for a new 100-acre campus to accommodate an anticipated 1,000 students.

On a year's leave from Stony Brook school on Long Island, Dr. A. C. Gaebelein is still touring abroad. SBS was none too satisfied with its football season, but made up for it by sweeping all competition in cross-country running.

In the nation's capital, Washington Bible institute has just signed on Don Rosenberger, local YFC director, to teach Bible classes. Rosenberger is one of the organizers of follow-up work in Billy Graham's campaigns.

Houghton college notices that a third of its freshmen are getting 5 to 50 per cent of their tuition from scholarships awarded on the basis of high school standing. Men and women divide the honors about even. The money saved is going to good use. Students and faculty have added a seventh missionary to the list they support—Herschel Ries, '47, chief engineer in the new gospel radio station ELWA on the West African coast.

When Providence Bible institudents Iver and Elsie Johnson died in an accident on the way to school last fall, friends started a memorial fund for them at the Institute. The last report indicated it was close to $1,500.

CHRISTIAN LIFE SCHOOL DIRECTORY

At Nyack, N. Y., the Missionary Training institute staged its yearly pageant, *World Missions in Review* (formerly the *Congress of Bands*) in Carnegie Hall on Feb. 23. Eight student speakers presented various mission fields. Senior class president, Robert McNeel, sounded the call from India. and junior prexy, John Ellenberger, spoke for Africa. (Freshman president this year is John's brother, Ralph Ellenberger. Edward Bedford leads the upper-division students.) Clyde Powell of the Christian Crusaders flying club qualified for his pilot's license just in time. He's on his way to Indo-China, where airplanes are a missionary necessity.

Upstate a little at North Chili, Roberts Wesleyan college has good reason to be proud of coed Shirley Cox. Shirley helps edit the nearby weekly *Hilton Record*, and an editorial of hers drew such a response to the Korean relief program that a whole Korean town was reclothed out of the resulting contributions. The Korean embassy thanked Shirley warmly and sent a copy of her piece to their people.

Dayton, Tenn., welcomed in Barbara Smith of Phoenix, Ariz., as William Jennings Bryan's first second-generation student. (Papa graduated from the university in '41.) We expect to see Barbara sending in some third-generation students after a while.

Bryan students like to know what's going on. This fall they've explored the plant of the Chattanooga *News-Free Press*, the Academy of Science and some neighborhood caves.

Four students on their way back from Christmas holidays were slightly hurt when their car hit a post en route to Taylor university at Upland, Ind. Only one, Loretta Dawson, needed medical treatment.

Dr. Bob Pierce, correspondent for Christian Life, was one of the speakers at the Taylor Youth conference. The other was Rev. Harold Walker of Ft. Wayne, Ind. Taylor's tornado-like Trojans, who ran over all the basketball teams they could find on both sides of the Pacific ocean last year. are still on the rampage. But in one of the fiercest contests in years, they dropped a heart-breaker to Wheaton college, 84-83. They vow it won't happen again!

In Nashville, Tenn., 20 per cent growth in one year is reported by Free Will Baptist college, with 157 registered this year. A new organ has been donated and musical groups from the school are appearing monthly on Nashville's WSM-TV. Mrs. J. E. Simpson is the new dean of women. Trustees say that the school can become fully accredited as soon as it adds to its present plant about 5,000 library books and an academy for those who come without finishing their high school courses.

Moody Bible institute, like many other schools in and around Chicago, has been host lately to the Red Cross Bloodmobile. The Chicago area is said to be 80 per cent behind on its blood donation quota. MBI

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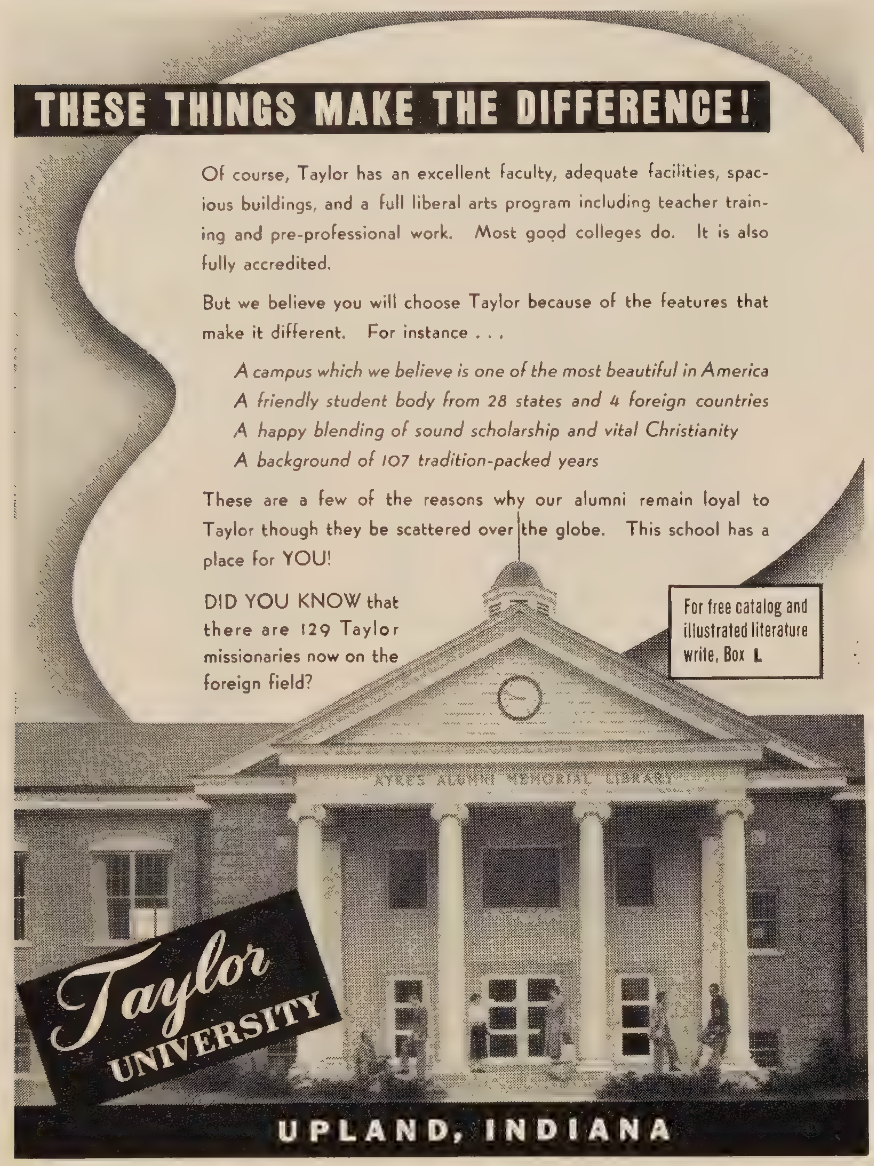

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expected 60,000 to attend the Founder's Week convention, Feb. 1-8. According to the figures, they did.

Out of the 71 who graduated at the winter commencement, 27 are ticketed for foreign fields and more for home missions.

Students Barbara Parmentier and David Lichard won first and third prizes in Best Seller Publicity's "Power of a Verse" contest. Barbara's story won an eight-day Ozarks vacation and Dave got a defense bond.

The now-famous Moody Chorale toured both sides of the Canadian border from Michigan to New York. For MBI's weekly *Moody Student*, a more highbrow name is proposed, the *Temperamental Scholar*.

Huston Row donned black suits and held a funeral for Millicent, a beloved ex-alley-cat. Mourned one, "I just can't understand why she had to be taken from us! I don't know why the house mother objected to her sleeping on my pillow; I never did."

Two students rooming at the nearby YMCA got up when the alarm went off, had devotions, walked over to school for breakfast and found everything locked up. Some *friend* had set their clock four hours ahead.

In Indiana, students at Ft. Wayne Bible college showed how hard a man will work for the chance to sit down and do nothing. They hired themselves out all over town for a day and brought in $3,000 for a new lounge. Looking for competition worth the trouble, FWBC's basketball squad put Moody on their schedule for this year. Ft. Wayne's "Sunrise Chapel" program is now broadcast weekly around the world.

In accordance with the old-fashioned ideal of training Christian gentlemen and ladies, Chicago's Trinity seminary and Bible college is teaching a class from Mrs. Riley's book on "Christian Etiquette." Hereafter when a young lady approaches the dinner table, the man next to her will no longer be a "Sitting Bull," but a "Risin' Bison." Trinity's choir covered the Midwest this year from Wisconsin to North Dakota. Most popular improvement this year: the "buzz-her" system installed in the girls' dorm to eliminate yelling up to the third floor for a waiting date.

Wheaton college is feeling fine this year after putting out a track team that took first place among the nation's small colleges (second-place: Oberlin), a soccer team that trounced Purdue university, and a basketball team that at this writing is nursing a winning streak unbroken since New Year's Day.

The faculty travels around as much as the teams: English teacher Clyde Kilby is touring England, archaeologist Joseph Free is in Palestine digging up ancient Dothan, and chemist Frank Green is on loan to Egypt for a year. College and academy seniors are preening themselves on the way both of last year's yearbooks, the academy's *Compass* and the college's *Tower*, won All American ratings from the National Scholastic Press association. The *Tower* went on display in New York.

A student council plan to let upperclassmen try a system of non-compulsory class attendance for one semester was voted down by the faculty. So for another year, class-cutting privileges are confined to students in the B-plus-and-up bracket.

Kodon, the campus magazine, tried to bring out a humor issue to celebrate the retirement of editor Alice Motley. It was planned as a parody entitled *"Tame,* the Weak Newsmagazine." Staffers read it and howled. The faculty read it and sniffed. Not "Tame" enough. A diluted issue finally appeared, a month late.

Greenville college is just recovering from a citation, by *Mademoiselle* magazine, as an example of a small college which produces a good percentage of real scholars. Christian Youth Advance, which conducts Sunday evening meetings on the campus, makes a point of starting on time. Meetings are advertised with Burma-Shave-style signs.

Exchange student Irmgard Heckman, from Germany, met regular student Wolfgang Leitner, also from Germany, discovered Leitner's father had been her pastor back home and Wolfgang himself had chummed with her brother. This Greenville, Ill., school has joined the band of Christian colleges with campus radio stations. GC knows what to say; we'll pray that it gets heard.

Friday the 13th of February was named Student Day at GC. The faculty sat around while students ran all the offices, taught all the classes and put on a special chapel program.

Southern Baptist Theological seminary staged a "Christmas for Christ" campaign during December in Louisville, Ky., to reclaim our oldest holiday from all the heathenism and materialism that has barnacled onto it. Students preached in cooperating churches to as many as 1,200 at once. Southern is being reorganized into three sections this fall: theology, religious education and church music.

One-sixth of all graduates from Grace Bible institute have gone into missionary work. Only ten years old, the Omaha, Neb., school already has a student body of 300. More than 1,000 have enrolled since it began.

Northwestern schools is worried because, although its second most popular major is Christian Education, those taking it include 105 women and only 13 men. NWS is uneasy about the sad disproportion between men and women in Christian service, especially on the mission field, where women are in the ratio of three to each man.

Dean O. E. Sanden of the liberal arts college, Phi Beta Kappa, poet, professor, preacher and philosopher, is resigning from the Minneapolis institution this summer. He will devote himself full time to St. Paul's Warrendale Presbyterian church. He will stay on as a teacher, part time.

Just about a year ago, John Brown university added radio station KOME in Tulsa

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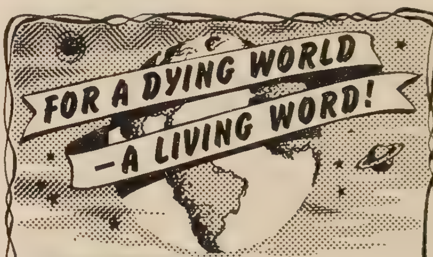

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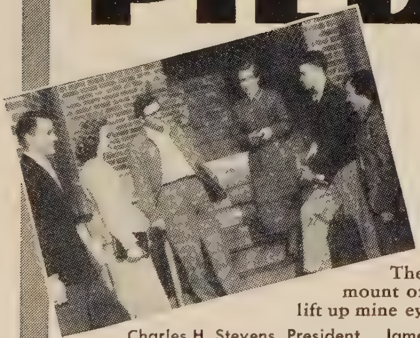

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to its string, which has included KGER in Long Beach for four years now, and KUOA in Siloam Springs, Ark., for 18 years.

Another Christmas crackup occurred on the way home from Siloam Springs. Five students were involved, but only two hurt, when a car spun on glare ice and dived into a culvert in New Mexico.

The new superintendent of Brown military academy is Major North West. I'm scared of what may happen if these Arkies keep calling themselves Jaybees. A prospective student headed for JBU in Arkansas is in danger of winding up at BJU (Bob Jones) in South Carolina, or even WJBU (Bryan) in Tennessee!

In the last year, students from Prairie Bible institute visited 1,540 homes to witness for Christ and 173 were saved. That took some doing, because around Three Hills, Alberta, you have to tramp awhile even to *find* 1,540 homes.

The building and refurnishing program is being held up by a lack of men to run Prairie's lumber camp in the foothills. Last year it turned out over 500,000 feet of good lumber at shoestring prices.

Dr. Stuart Hackett of Portland, Ore., came down to Denver to deliver the annual fall lectures on Christian thought at Conservative Baptist Theological seminary. (Just as well to remind ourselves that Christians *do* think and that some of the greatest thinkers are Christians.)

Albuquerque Bible school, the only interracial Christian institute in New Mexico, was a year old in February. Beginning as a night school, it added a day school last fall, and is on its way now with the backing of the Christian Business Men's committee.

In romantic Santa Barbara, out on the west coast, Westmont college has statistics to prove that its new students rate ten per cent above the national college student average. The kids are also agog over the alumni's gift of an automatic dishwasher. (It makes a difference, believe me! I run one six hours a week).

The choir, now touring southern California, had its Christmas concert canned. They now rebroadcast by stations from Portland, Ore., to Providence, R. I. Students, staff and faculty turned out one morning for a grand Kampus Kleenup Krusade. When the dust settled at last, President Voskuyl dropped his rake and awarded everybody a half-holiday at the beach.

Girls staged an open house with a "Holidays" theme. Rooms were decorated as "Dreamer's Holiday," "Holiday for Strings," "Groundhog Day," and so on. First prize: a box of lollipops.

The Bible Institute of Los Angeles is getting into the picture in a new and practical way by adding a series of nurses' training courses, with the cooperation of three city hospitals. As their year's project, BIOLA students are buying a river boat for the Africa Inland Mission. The big craft is

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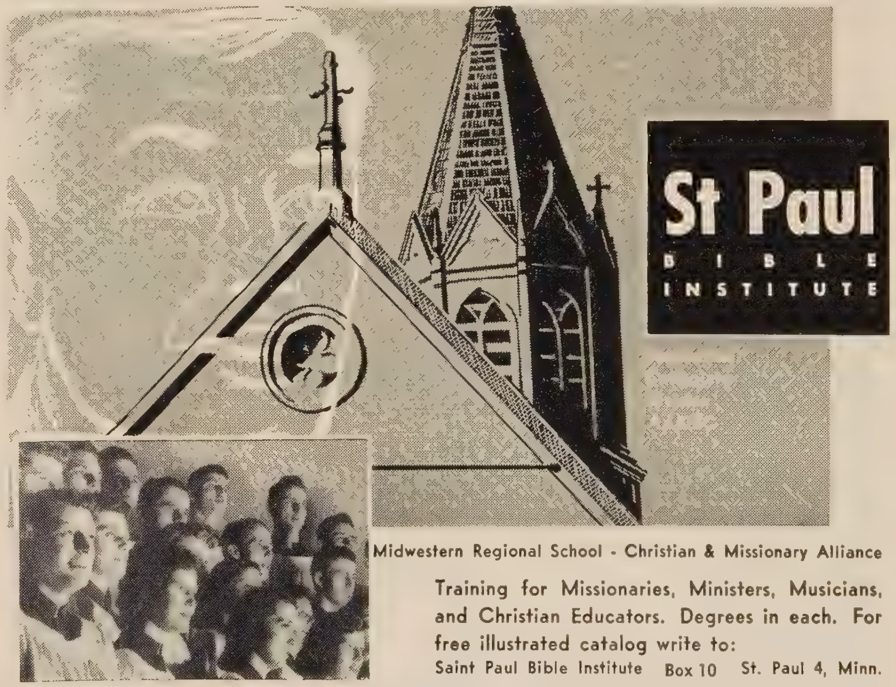
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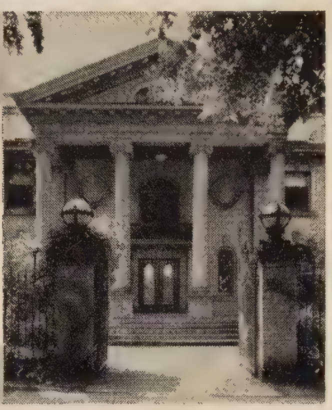

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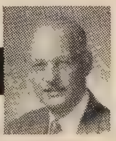

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Fuller Theological seminary in Pasadena has a lot of ties with the ends of the earth. From Germany comes Gunter Dulon and from Japan, Akira Hatori. Both intend to put their training to work back home.

Livingstone Chiang, of Hong Kong, has published over 100 gospel songs and sold more than 10,000 copies of his booklet, "Lessons for New Converts." Korean student Jong Rhee reports that Dr. Chang Kuan Song, a beloved guest at Fuller more than once when he was president of Chosen Theological seminary in Seoul, Korea, has been captured and shot by the Reds.

Golden Gate Baptist Theological seminary has decided not to offer the doctor's degree in theology and religious education any longer. From now on it will concentrate on the bachelor's degree in the same subjects. When Dr. B. J. Cauthen of China addressed the Missionary Day rally, 35 volunteered for foreign service.

In Fresno, Calif., Pacific Bible institute students elected Harold Schroeder, Belva Becker, Paul Groeker and Ernest Friesen to head the four classes.

Whitworth college in Spokane, Wash., had its married couples' quarters repainted lately. Moving back into "Ball-and-Chain Lane," students found themselves in gleaming cells of boxcar red and off-shade tan. Some were a little disturbed. Others were inclined to shrug. "After all," said one, "lots of people live in boxcars."

Tom Fowler finally gave up artificial respiration on his '38 Packard, "Cleopatra," and held a funeral for her in Joe's Junkyard. We wish her a worthy successor!

In Seattle there are new faces at Simpson Bible institute: Thomas Collord, registrar, and Abe Tiesen, dean of men. The curriculum has been expanded to lead to a B.R.E. degree. From now on, credit at Simpson will be by quarters instead of semesters. Hurray for shorter final exams!

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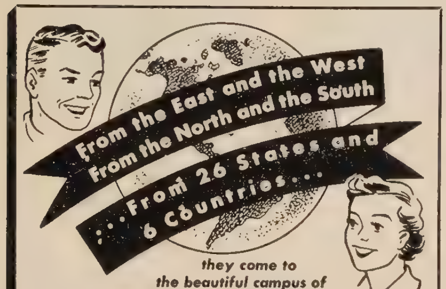
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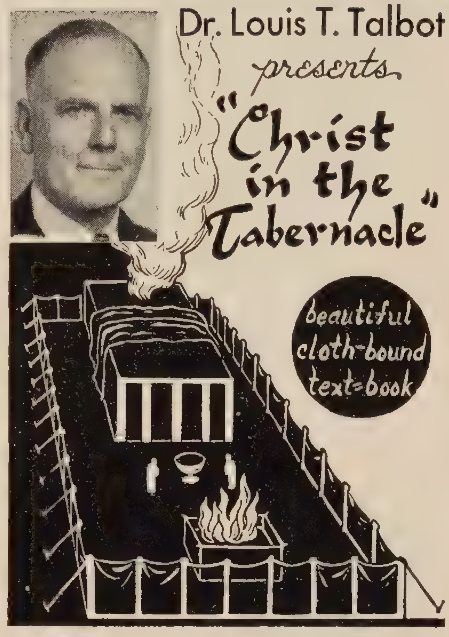

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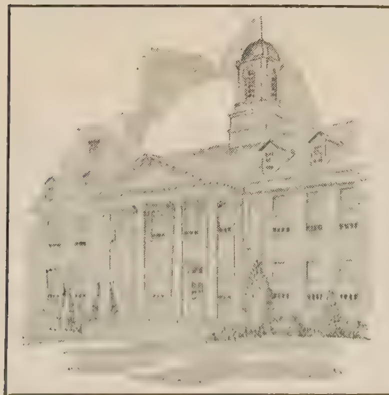

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Dean W. D. Turkington

SHOESTRING SUCCESS

(*Continued from page 31*)

members of the faculty. When it comes time for Watson's appearance, however, no matter what may have been done before, if he feels the spiritual tone or temper for the meeting is not what it should be he will not hesitate to introduce another song and lead the audience or choir in it—perhaps keeping them singing until he believes the right spiritual tone has been reached. The pitch might be off—and frequently is—but the spirit is there.

Actually there is probably nothing strange about this procedure. Many successful men who have had to come up the hard way by first doing the lowest jobs on the rung of the ladder, have continued to feel that they must still do them.

Watson readily admits that his start began at the bottom of the ladder on a red-dirt, black-country, North Carolina farm. His passionate desire to get ahead, plus divine intervention in the person of Dr. R. A. Forrest, who was then just launching his Bible institute at Toccoa Falls, Ga., proved the turning point in his life.

Actually Forrest's interest in the back-country farm boy was matched only by his willingness to come to Watson's help when trouble brewed in his later ministry.

Fired by Forrest's evangelistic zeal, Watson soon became a prominent figure in the bush arbors of back-country Georgia. He recalls now with keen delight the many times when he had to remove his shoes in order to plod the mud-thick backwoods roads in order to make a speaking assignment. Hard work of those days, however, paid out in many ways. He learned to know people, and he learned how to take advantage of every possible situation to advance the cause of the Gospel which he represented.

Also under Forrest's influence, Watson became associated with the Christian and Missionary Alliance. He attended The Missionary Training institute at Nyack where, among others, he was classmate of Dr. V. Raymond Edman, now president of Wheaton college. Southern blood ran too thickly in his veins, however, and it wasn't long before he was headed south. This time he landed in north Florida.

In the ten years that followed, Watson learned the highways and byways of this sparsely settled country so that

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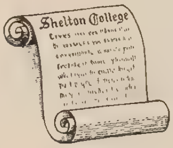

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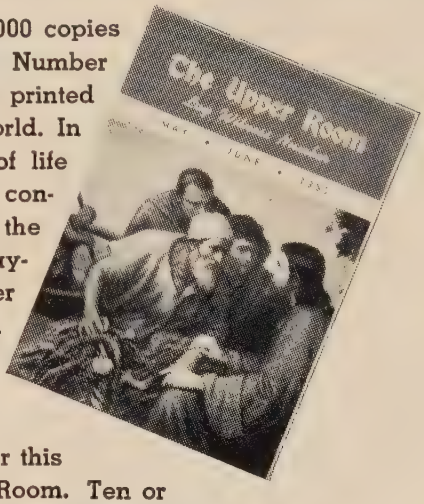

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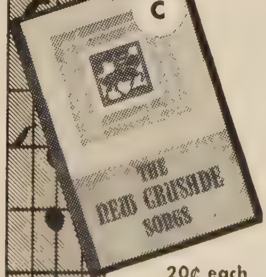

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even today there is probably no evangelical leader with a better knowledge of this part of the state than Watson.

Today Watson recalls with nostalgic pleasure the months he was teamed up with a young couple just out of the Missionary Training institute, Roscoe and Ruth Stull. Their only means of livelihood was the sparse offerings which they collected from their laurel arbor audiences.

"The glass jar which we carried around with us as an offering plate became just as real a person to us as we were to one another," he reminisces.

It was in those days too that Watson became associated with John Minder, the man whom Evangelist Billy Graham returns to frequently for spiritual advice and counsel. Together with Minder, Watson built with his own hands the church at Melrose, Fla., which still stands today.

These were the days when Watson first learned to operate on a shoestring.

In the winter of 1924 Minder went to Tampa and Watson went to St. Petersburg on the heels of a revival movement there. The "angel of Broadway," Reba Crawford, had closed a tent meeting and left the tent standing. With a $75 gift, Watson bought it and launched evangelistic meetings.

This shoestring beginning saw fruit the next year when his audience had increased to sufficient size to build his first tabernacle on the same spot. He preached there until 1941.

Here Watson had many opportunities to exercise his faith in his heavenly Father. One came in the early days of radio. Convinced that the new media for reaching the people should carry the Gospel, Watson was one of the first to apply for a license in St. Petersburg.

His church was the first on the air with the Gospel in that part of Florida in 1925. Curiously enough he later turned over the equipment to Forrest at the Toccoa Falls Bible institute, together with the license which subsequently became an Atlanta station.

The present massive white stucco tabernacle building is another venture of Watson's faith. One day he saw a sign on a lot just two blocks from his old site, "For Sale—No down payment." He persuaded the owner to let him have the entire half block for an annuity. He began to build immediately on a no debt basis. Two years later a tabernacle and educational building were dedicated clear of indebtedness.

His early tabernacle days, Watson recalls, contributed much to his own spiritual growth as well as enabling him to reach the lost of the community. The reason is simply that he learned early the advantages of calling noted Bible conference and Bible expository preachers to his pulpit. Among those who made regular stops at his tabernacle were

R. A. Torrey, Billy Sunday, H. C. Morrison, W. B. Riley, Gypsy Smith, William Evans, Oswald Smith and many others. Actually, Watson pioneered in the big revival campaigns and Bible conferences in the St. Petersburg area.

Watson had long admired Forrest and his vision for his Bible institute. Later when Riley made his appearance in the tabernacle, Watson became further impressed with the vision which this Christian leader had for his Bible institute in Minneapolis. Thus it was probably only natural that soon he should be thinking of the need for Christian education on Bible institute level in the Florida area.

★ ★ ★

No affliction would trouble a child of God, if he knew God's reasons for sending it.—*Morgan.*

★ ★ ★

In keeping with his shoestring method of operation, Watson's vision bore fruit in the leanest days of the depression. He had frequently driven by the beautiful Temple Terrace Country Club hotel, just ten miles out of Tampa and visualized a Bible institute there. Finally one day he took the bull by the horns and stopped to ask the caretaker how he could contact the owner.

He was told that this was virtually impossible. The owner lived in New York City and he was not interested in selling. The set-back served only to heighten his ambition. Somehow he felt God's hand was in the matter; he prayed.

When he received a wire from the owner's secretary a week later to meet him at Temple Terrace the next day at four o'clock, he began to doubt the wisdom of his temerity. He had no money for the building, no students for his school. The whole idea was preposterous.

Apologetically he met his appointment the next day, explained his vision for a school, but confessed he had no money for a down payment. The stern business man asserted he was not interested in knowing how much money he had, but to see what kind of a chap he was. A week later in New York City, Watson walked out of his new found friend's office with a contract in his pocket giving him the use of the property free of charge until a plan could be worked out for the purchase. It was not until three years later in 1935 that he actually made his first payment.

Meanwhile in 1932, the Florida Bible institute opened with 25 students. In 1940 there were 65 and this year enrollment hovers around 150. Although progress has been slow, Watson can claim a part in the molding of the career of world-famous evangelist Billy Graham, who spent three years at Florida Bible institute (which is now Trinity college) graduating in 1940.

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much in his life, Watson states with pleasure his associations with Dr. W. B. Riley and Dr. H. C. Morrison, as having been a great inspiration and help. Dr. Morrison, recognizing the splendid work being done by Watson in reaching and training youth, recommended him to Asbury college seminary, of which he was president, for the degree of Doctor of Divinity. This was conferred upon him in 1934. At that time he was one of the youngest men ever to receive such a degree.

Despite his big city and school successes, Watson's burden for the country folk remains as real today as it ever was. Hence, it was no surprise to his friends two years ago last summer when he opened the "North Georgia Camp Meeting" in a rough tabernacle that he built on his hobby farm in northeast Georgia.

"This is virgin territory for Bible conferences," he says. And he has vision to expand his camp meeting ministry to reach the thousands of spiritually starved people in that area.

There have been other shoestring operations in Watson's life—all of which have taught him the important lesson that everything worthwhile must begin with God. If God is in it, then He expects us to believe Him to the extent of giving the best we have—and all we have—in order to see success come. Repeatedly Watson has been willing to lay out everything that he had—trusting God for the results.

A good illustration of this is the hotel he bought in 1946 at New Port Richey, Fla. Intrigued with the possibility of a Bible conference ministry in Florida, Watson called on the owner and discovered the selling price was $40,000. He had exactly $100. Somehow he persuaded the owner to allow him to take possession for the $100 down payment until he could have time to ask the Lord for help in raising the remainder needed for the down payment. He moved in and for six years ran a hotel and Bible conference center—the only Christian hotel with Sunday afternoon vespers and no drinking allowed, in Florida. It was the proceeds from the sale of this hotel which gave Watson the bulk of the funds needed to take over the beautiful Belleaire Club site for the new campus of Trinity college.

His open-handedness with the Lord is as apparent in his dealings with individuals as it has been in the development of the organizations which he has fathered.

One former graduate tells of arriving on campus after traveling half way across the country with only several dollars in his pocket. Without funds for tuition, books or board and before he could find a job, he received a telegram notifying him his mother had died. Within an

(Continued on page 92)

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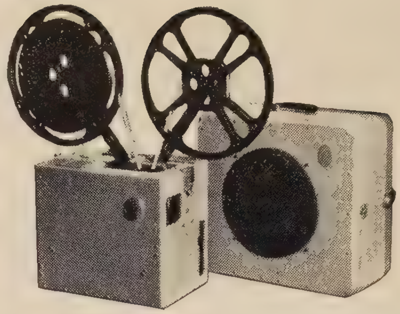

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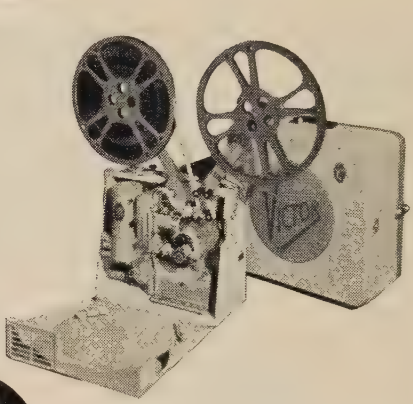

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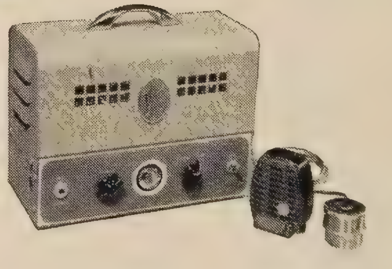

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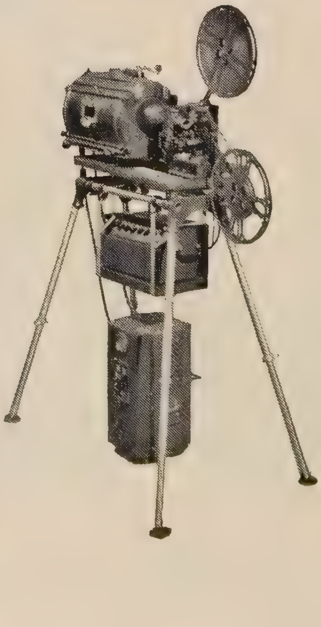

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What DVBS Does for My Church

by Lawrence E. Rowland

THE MAIN emphasis and purpose of Daily Vacation Bible school is what it does and can do for the neighborhood children. This point, of course, should be duly stressed, but as a pastor, I want to tell you what DVBS also has done for my church as a whole.

One of the first blessings that we have noticed is the publicity which the church receives each year.

We usually go to each of the public schools in the neighborhood the last two days of the school year to pass out cards. "Here's a real treat for you! Keep this card for free ice cream the first day!" Such were the first and last lines on the cards that we gave away to publicize our Vacation Bible school last year. On each of these cards a small candy sucker was attached. Several men from our church stand at each exit of the school, far enough away however, so as not to conflict with the regulations of the school board. As the students file out, each one is given a card. Often the men are swamped by the over-anxious young people.

Conversation centers around DVBS, and of course the name of the church is repeatedly mentioned. Group after group gathers with lollipops in their mouths and the subject discussed is Bible school. "Where is it? What do we do? When do we go?" This is carried into the homes and the church is brought before mother and father. What better way is there of reaching and contacting parents!

Publicity also is received from the attendance itself. In our school we have approximately 185 to 200 attending daily. The great majority of these young people come the last ten or fifteen minutes before school. Just before the last bell rings we can look down the street and for blocks streams of young people are making their way to the church. This activity is noticeable and makes a very favorable impression on the people in our neighborhood.

Not only does our work prove to be a blessing to those who attend DVBS, but we have noticed that barriers have been broken with the parents through this work. Many of the people are antagonistic to the church. Some are just indifferent. It is all right for their child to go to church. It won't hurt him, they say, but, "That stuff doesn't have any place in my life," is a remark often heard.

Many a pastor or Christian worker's heart has been broken by such statements. But some of these barriers disappear as parents notice the conscientious efforts of the teachers with their young children.

We usually have the closing exercises of our school the Sunday evening following the Friday Bible school ends. Each parent is invited by a personal invitation from the teachers of each department. A surprisingly good number respond.

In these exercises we tell them about the work that has been done. A display of the handicraft is placed on a table in the rear of the auditorium. The cost per pupil for the two-week period is approximately one dollar. This is told to the parents. As all these things are realized, they cannot help but notice the effort, the expense and the love which we have for them. This has brought many to a better relationship with our church.

I shall never forget the testimony of one of the parents of the neighborhood. It was a godless home and her son was really a young hoodlum. But she was willing to let him come to Bible school. About the middle of the week she came to me and asked just what we were doing to her son. "He's so different!" she said. "He's not tearing up the house anymore. I'm glad that he is coming. It's doing so much for him." With experiences such as these we can do follow-up work more effectively.

Then there is the blessing which the teachers receive. At the close of the school, they have a feeling of satisfaction, of knowing that a big job has been well done. This spirit is caught by other members of the church and the impact is great. Sometimes the blessing lingers for weeks. This always proves to be one of the rallying events of the year.

If a Bible school is organized early and thoroughly prepared so the teachers can do

(*Continued on page* 83)

Values of DVBS

IN RESPONSE to our request, Bernice T. Cory, well-known Vacation Bible school author, outlined the following features that DVBS will bring to your church.

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Use Recordings in DVBS

by Wendell P. Loveless

IN THE production of recordings for boys and girls, whether story or music, the entertainment factor should be very high. But when these recordings are reproduced for the youngsters, the objective should not be mere entertainment.

This is another way of saying that it is important to select recordings which have substantial, scriptural material. The material should be well written and produced, so that it will hold interest and accomplish something worth-while and permanent in the heart and life.

Children, in these days, are sophisticated along the lines of radio and television techniques as they pertain to dramatic effects and sequence. And when stories are done by recordings, basically the same techniques are employed, if the records are to be effective.

The day is past when one can hope to capture or sustain the interest of Beginner, Primary, Junior or even Intermediate minds with "goody-goody" or "Pollyanna" devices. Selections which follow well-tried and proven lines of production must be chosen. Otherwise, much of the effectiveness of the effort is diminished. Happily, there is much material available and more in production.

May I suggest a few things which may help the effectiveness of the reproduction when boys and girls are listening in groups. For example, a recorded dramatization of a Bible story might be played for the Intermediate department of a Sunday school. The listeners might be told before they hear the story on record that they shall be expected to listen very carefully.

At the close, questions will be asked as to the main point of the narrative and the practical lesson. The same procedure might be employed, except that the story might be discussed by the individual classes when they take up the study of the lesson.

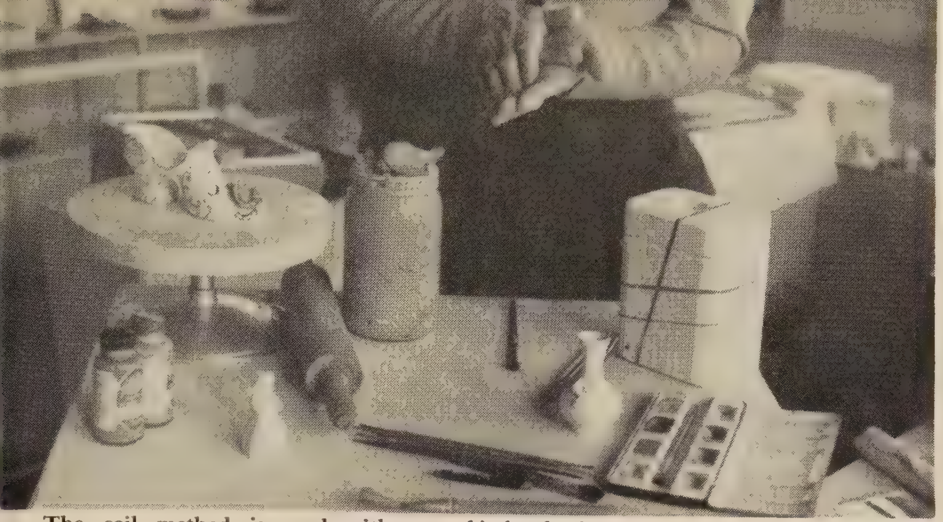
A variation of this suggestion would be to offer an award to the scholar who, during the week after hearing the recording, would write the best narrative, reconstructed from the story as he heard it in dramatic form.

To encourage participation, there might be three awards offered. Youngsters respond enthusiastically to the challenge of competition. The winners might put their winning essays on tape recording in their own voices and play them back at some assembly of the Sunday school or the closing program in DVBS.

There are recordings for very young children also. Essentially the same methods may be employed to impress upon them the practical lessons in the story. Not all available recordings are based upon Bible stories, as such, but there are some which are designed to teach scriptural principles. Some of these have high entertainment values and are most effective.

Many of the gospel songs and choruses are now on record. These may be used

(*Continued on page 84*)



The coil method is used with any kind of clay to build most round pieces.

For DVBS and other activities

All-around Handwork

SOMETHING really exciting to draw boys and girls to DVBS and other church activities which include periods of recreation and handwork is to have them try their hands at ceramics. This will especially interest the boys and girls who are a little more mature and look upon simpler things to make as bookmarks etc. as beneath them. Also, the more simple designs as plates and boxes will not be beyond the younger pupils.

Beautiful vases, figurines and knickknacks can be related in various ways to Bible stories so as not to make purely recreational or aesthetic enjoyment an end in itself.

A dainty pitcher can be related to the story of Rebekah or Gideon. A box can tell the story of the anointing of Jesus by Mary of Bethany. Small animals of various kinds can be related to the story of Noah, a lion with Daniel, a tree with Zacchaeus, a raven with Elijah etc.

The entire project can bring out the lesson of how Christians are clay in the hands of the Master Potter. They, too, must be pliable in order to be molded into the image of His Son.

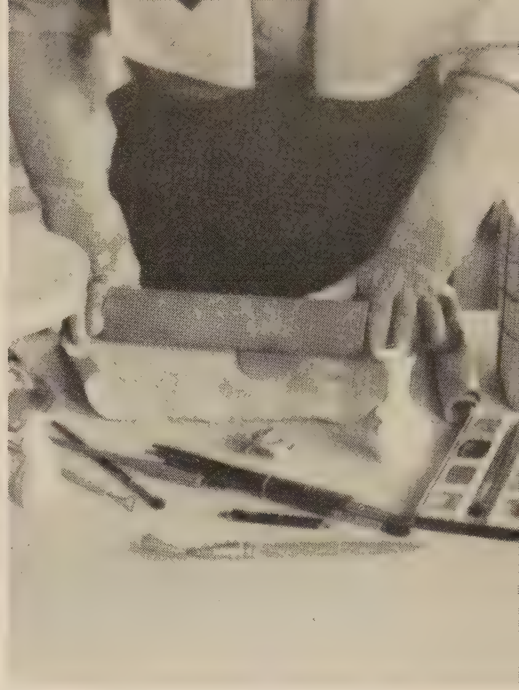
Three main methods of procedure to make ceramics are; the slab method, the coil method and the mold method. Designs can be made by tracing paper with pencil design next to the clay.

1 *The Slab method*—This is used for hand-built square pieces, flat bowls and platters. To make a box, 3 or 4 pounds of wet clay, soft, but not sticky, and free from lumps, is needed.

2 *The coil method*—This is used to build most round pieces. Use any kind of clay, but it must be in the right condition. If it is too soft, your pottery piece will not hold its shape; if too dry, it will not be plastic and the coils will crack when bent. To soften clay, wrap it in a damp cloth. To make it firmer, spread it on a dry bat to take some of the moisture out and then knead it, a little at a time.

3 *The mold method*—A bell or cup is shaped in solid clay and placed on a greased board. Put a piece of cardboard, linoleum or roofing paper around it, leaving a space of 1½″ on all sides. Fasten with paper clips or tie with string. Put clay firmly around the bottom so that when the plaster is poured in, it will not run out underneath. After plaster cools, remove paper wall. Pry mold off with board. Turn mold over and dig the clay out, being careful not to injure the inside of the mold. Dry.

For more detailed instructions and procedures for various designs and objects, books on ceramics can be obtained in most art stores. You will find that this creative project will hold interest and arouse enthusiasm. Those who make them will have a deep sense of satisfaction. END

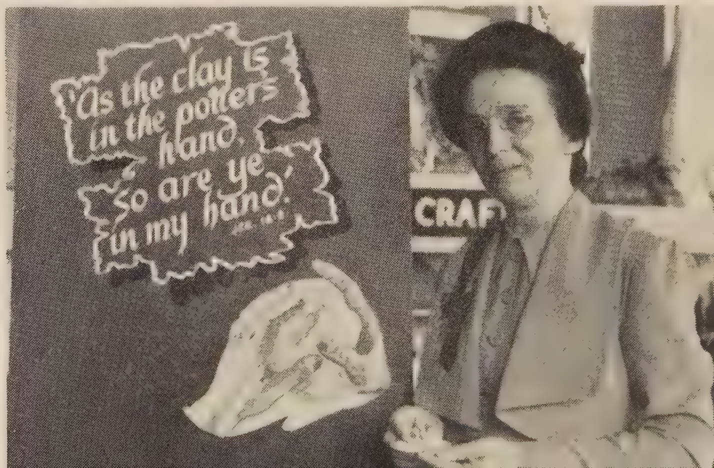


Clay is rolled out to be used. It must be soft, but not sticky for quick, easy handling.

Patterns are cut out with a knife and designs are traced on with a pencil.

A leaf can be used to press on the design to mark the veins.

The finished product is almost always deserving of display.



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Where To Go for DVBS Lesson Material

To help you in selecting material for your vacation Bible school, Christian Life lists the following more prominent dealers to which you can address your orders.

Abingdon-Cokesbury Press, New York, N. Y., also Nashville, Tenn.
Ambassador Press., 2620 N. Halsted, Chicago
American Sunday School Union, 1816 Chestnut St., Philadelphia 3, Pa.
Augsburg Publishing House, 425 S. 4th St., Minneapolis 15, Minn.
Augustana Book Concern, Rock Island, Ill.
Baptist Sunday School Board (Southern Baptist Convention)
126 Ninth Ave., N., Nashville 3, Tenn.
Broadman Press, 161 8th St., Nashville 3, Tenn.
Christian Publications, Inc., (Christian and Missionary Alliance)
Third and Reily, Harrisburg, Pa.
Compass Publications, 2430 Station Rd., Wesleyville, Pa.
Concordia Publishing House (Lutheran)
3558 S. Jefferson Ave., St. Louis, Mo.
Covenant Book Concern, 1005 Belmont Ave., Chicago 13
Designed Products Inc., 4816 W. Harrison St., Chicago 44
Fuller Evangelistic Foundation, Pasadena, Calif.
Gospel Light Press
1214 S. Brand Blvd., Glendale 4, Calif., or Spring Park, Minn.
Gospel Publication House, 336 W. Pacific St., Springfield 1, Mo.
Great Commission Publication, 820 N. LaSalle, Chicago 10
Herald Press, Scottdale, Pa.
Judson Press, 1703 Chestnut St., Philadelphia 3, Pa.
Light and Life Press, Winona Lake, Ind.
Nazarene Publishing House, 2923 Troost Ave., Kansas City 10, Mo.
Scripture Press, 434 S. Wabash, Chicago 5
Standard Publishing Co., 20 E. Central Pky., Cincinnati 10, Ohio
Union Gospel Press, 2000 Brookpark Rd., Cleveland 1, Ohio
United Lutheran Publication House, 1228 Spruce St., Philadelphia 7, Pa.
Wartburg Press, 57 E. Main St., Columbus, Ohio
Zondervan Publishing Co., 847 Ottawa Ave. N. W., Grand Rapids 2, Mich.

Note: This list is not complete, but is based on catalogs provided Christian Life.—*Editors.*

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Wise DVBS workers meet well in advance.

Be Prepared for DVBS

by Dorothy Smetana

THIS MONTH is the time to begin preparation for your Vacation Bible school. If there is to be an enthusiastic and smoothly operated DVBS, plans should be made well in advance. Most schools are usually held during the months of June, July and August. Actual planning, therefore, should never begin later than the first week in April for a school beginning the first week in June.

Two months should be the minimum time allotted for preparation. Manuals should be ordered as early as possible to avoid any delay in shipment. They will then be on hand to be given out immediately to the prospective teachers. It will be necessary for them to read them through.

Preparations cannot be started too early for a school which is to make a definite outreach in the community and bring in many "un-Sunday-schooled" boys and girls.

Set apart your time now and make dates to get your school moving. You'll not want to miss up on a single detail which might hinder your DVBS.

APRIL

First week—Select teachers and helpers.
Appoint a finance committee to purchase needed supplies.
Second week—Begin a training class. This should continue until school opens.
Begin preparing sample patterns for handwork and flannelgraph material.
Plan recreational activities.
Third week—Appoint a publicity committee.
Fourth week—Begin canvassing.

MAY

First week—Conduct pre-registration in the Sunday school.
Second week—Begin advertising (posters, dodgers, parades, bulletins).
Secure handwork supplies.
Third week—Send letters and post cards to parents and children.
Appoint a baby-sitting committee.
Send announcements to local newspaper and radio stations.
Conduct a pre-school rally and registration program.
Fourth week—Make out program schedules and choose locations of classes.
Hold a consecration service just before the opening day.

END

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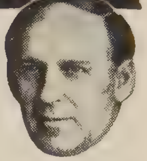

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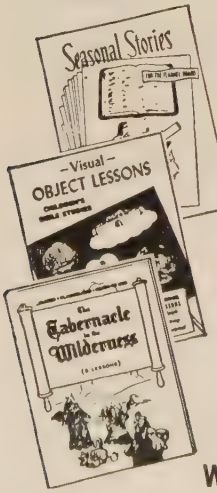

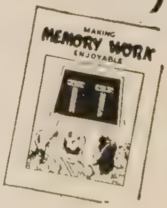

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Psalms for Primaries

by Evelyn Witter

IN ORDER to present a church program that taught the children as well as interested the congregation, we started to plan a program four Sundays before it was to be given.

We decided mere recitation was of little religious value to the children or their listeners. Thoughtful presentation, on the other hand, had a proven, significant value for all.

Our Sunday school superintendent suggested the primary group might repeat one or two of the Psalms, in keeping with their course of study.

We chose Psalms 23 and 100, because of their beauty of thought, their adaptability to choral speaking and their never-failing appeal to both young and old.

This is the way one of the most successful programs given by the Primary department was worked out:

Psalm 100 would be read from a scroll. We had been studying about scrolls. This would set the character of the program. After each verse an appropriate interruption of the reading would be made by the whole group this way:

Reader—(Scroll in hand, at the pulpit) Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing.

Primary children—(Lifting their voices in song) I will sing to the Lord (Psalm 104:33 set to music by Jean Kremer.)

Reader—Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

Primary children—Three leaders step forward and lead in group recitation of Psalm 23.

Reader—Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

Primary children—Sing, "We Give Thanks Unto Thee," the first verse of Psalm 75.

Reader—For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.

Primary children—With bowed heads sing, "Amen."

This is how the program was taught: The first Sunday the background for the book of Psalms was presented in story form. David the shepherd and David and the lyre were brought in strongly.

The two Psalms were written on the blackboard, read by the teacher, meanings explained and discussed. Then these biblical passages were read by the group.

At the end of the period the two Psalm hymns were played and the learning of them begun.

On the second Sunday handicraft tables were set up. A completed scroll was shown to the class. It was made of two cylindrical pieces of wood, 22 inches long (old broom handles painted black). These were finished on the four tips with dresser pulls (available in most dime stores two for a nickel). A sheet of white drawer lining paper (18-in. wide and 24-in. long) was glued to the two pieces of wood. Half the sheet was rolled on each one to form the scroll. Psalm 100 was printed clearly on the scroll in black crayon.

The children were given similar white sheets of paper and were asked to copy this Psalm with the promise that the neatest one would be used in the program.

They became familiar with the wordage as they printed. Then they read aloud what they had written. The best copy was chosen by the group. The best reader was also chosen. The best copy was put on the scroll in place of the one the teacher made. The best reader was pronounced the program reader.

Copies of Psalm 23 were passed out with instructions for memorizing.

On the third Sunday, the group was asked to repeat Psalm 23 in unison. The teachers walked about listening for the surest and strongest voices. The three who had mastered this memory work best were selected as leaders.

The Psalm was repeated again with the leaders in front and the rest of the group following them. The effect, they were told, was to be as one voice.

Then the whole program was rehearsed; reading from the scroll, the songs, the group recitation, the final chord and the "Amen."

On the fourth Sunday, the Primary department presented "Psalms" to the congregation.

Because it was a meaningful presentation, it was an inspiring one! END

DVBS AND MY CHURCH

(*Continued from page* 77)

a good piece of work, certainly the life of the church will be lifted through the enthusiasm of those who have taken part.

These are just a few ways in which my church has been helped. And most of them are the by-products of this ministry.

Probably the greatest of all the benefits are the spiritual ones themselves. We have two full weeks of intensive Bible training. Each morning the pupil is under the influence of a godly teacher. She is praying for her pupils and has a vital interest in their lives. She comes to know them better because she is with them each day.

As a result of this close relationship she is much more likely to lead them to a saving knowledge of Jesus Christ. Through this concentrated effort she can establish them more in the things of the Lord. Some have thought that this two-week period of intensive effort is worth more than the entire year of Sunday school teaching.

But this is not all! Our Sunday school is fed by our Vacation Bible school and the foundation that has been laid can be built upon through the weeks which follow. One contributes to the other and both contribute to the church which is dedicated to the work and ministry of Jesus Christ.

We thank God for what we are able to do for our young people through the ministry of our Vacation Bible school, but we are not blinded to the real blessing that it has added to the life of our church. END

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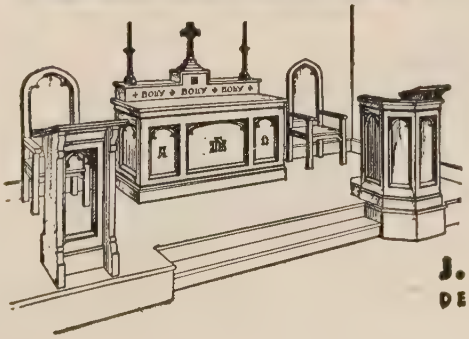

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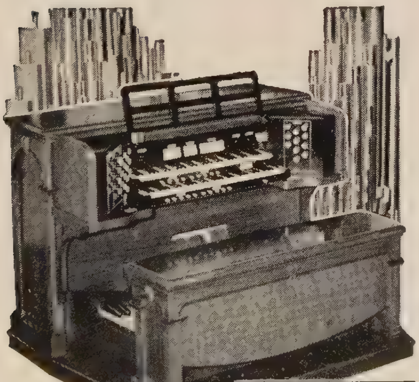

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RECORDINGS IN DVBS

(Continued from page 78)

effectively to teach new ones to various age groups. One interesting stunt is to let the record do the singing and ask the boys and girls to furnish the motions while it is being sung. After two or three playings, the whole group will know the words and music. Individuals, with especially good voices, might be asked to stand before the whole school and sing with the record.

Whatever is done with these recordings, the main objectives of salvation, instruction and growth in grace in the lives of the boys and girls, should be given first place.

A source list to which you can readily refer when planning to select records for use in your class, worship service, at home or in any other way follows:

Source List of Record Dealers

Arcadia Records, Cowman Publications, Box 9812, Los Felix Sta., Los Angeles 27, Cal.
Bible Recordings, Biola, 558 South Hope St., Los Angeles, Cal.
Bible Recordings, Inc., Mr. Arthur Slaght, 1630 S. Hanover St., Baltimore, Md.
Bibletone Records, 50 East 11th St., New York, N. Y.
Blackwood Bro. Quartet, James Blackwood, Box 163, Shenandoah, Iowa.
John Brown University, Record Dept., Storm Whaley, Siloam Springs, Ark.
Children's Chapel Bible Stories, Augsburg Press, 425 S. Fourth St., Minneapolis 15, Minn.
Christian Record Club, Box 2003, Wilshire-LaBrea Sta., Los Angeles, Cal.
Concordia Recordings, 3558 S. Jefferson, St. Louis, Mo.
Correll Recordings, 6214 Davison Rd., Davison, Mich.
Crystal Record Sales Co., Vergia Schelb, 2356 Dorris Pl., Los Angeles 31, Cal.
Dalzell Evangelistic Party, Thief River Falls, Minn.
Fine Records, 35 Madison St., Rochester, N. Y.
Family Bible League, 6652 Odell Ave., Chicago 31, Ill.
Family Worship Hour Inc., 77 West Washington St., Chicago 2, Ill.
Fort Wayne Bible College, Record Dept., 800 West Rudisill Blvd., Fort Wayne 6, Ind.
Golden Bell Records, Moody Press, 820 N. La Salle St., Chicago 10, Ill.
Gospel Music Publishing, Phil Kerr, P. O. Box 409, Glendale, Cal.
Gospel Recording Inc., Joy Riderhof, 124 Witmer St., Los Angeles, Cal.
Gospel Record Supply, W. E. Waters, Gen. Sales Mgr., 1059 South Hope St., Los Angeles 15, Cal.
Hymn Favorites Transcription Lib., 1242 Bruce St., Glendale 2, Cal.
Intl. Sacred Recordings, C. F. Ross, Vice Pres., 6404 Hollywood Blvd., Hollywood 28, Cal.
Kiesz, Walter, 324 Mission Street, Lodi, Cal.
King's Four, Box 574, Reedley, Cal.
Linden Recordings, Light and Life Press, Winona Lake, Ind.
Lutheran Gospel Hour Recordings, P. O. Box 12, Pasadena 16, Cal.
Majestic Records Inc., Mert Reade, Elgin, Ill.
Melos Recordings, 147 North Hanley Rd., Clayton 5, Mo.
Missionary Training Inst., Film Dept., Nyack-on-the-Hudson, N. Y.
Morrison Recording Lab., Batavia, Ill.
Musical Ministers, Box 1294, Wilmington, Del.
Newcomb Audio Products Co., 6824 Lexington Ave., Hollywood 38, Cal.
Paul and Bob Records, Paul Levin, Carlock, Ill.
Rev. and Mrs. L. Place, 448 North Penn St., Spring City, Pa.
Presto Recording Co., P. O. Box 500. Hackensack, N. J.
Quality Recordings, Inc., 4630 North Clark St., Chicago 40, Ill., (Paul Nyman).
Radio Revival Hour, Butler, Pa.
Rainbow Record Company, Mr. Bruce Howe, Winona Lake, Ind.
RCA Victor, Harold Wilt, (Agency), J. Walter Thompson Company, 420 Lexington Ave., New York 17, N. Y.
Recorded Publications, 61 South Sixth St., Camden 3, N. J.
Records of Faith, 50 East 11th Street, New York 3, N. Y.
Sacred Recordings, Earle Williams, Pres., 344 North La Brea, Los Angeles, Cal.
Sanctivox Recordings, 4205 Westway St., Toledo, Ohio.
Sharon Records, 1059 S. Hope St., Los Angeles, Cal.
Sierra Music and Gospel Supply, Dave Hofer, Jr., 124 West Tulare St., Dinuba, Cal.
Singing Stories, 296 North 5th Street, San Jose 12, Cal.
Singspiration, Al Smith, P. O. Box No. 1, Wheaton, Ill.
Sterling Recordings, 1101 Sanford Ave., St. Louis 10, Mo.
Sunshine Hour Recordings, Gospel Record Supply, 1059 S. Hope, Los Angeles, Cal.
Sunshine Gospel Mission Records, 604 N. Clark, Chicago 10, Ill.
Super Recordings, Inc., Box 230, (Walter Super), 125 South Myrtle, Villa Park, Ill.
Super-Sound Recording Company, Maranatha, (Howard Skinner), Muskegon, Mich.
Trutone Records, Warner Press, Anderson, Ill.
20th Century Recordings, 1814 Crocker St., Des Moines 14, Iowa.
Unusual Records, Bob Jones University, Miss Christine Fowler, Greenville, S. C.
Van Kampen Press, 22 East Willow St., Wheaton, Ill.
Word Records, 2509 Washington, Waco, Texas.

END

SWAMP TRAP

(*Continued from page 60*)

now. She laid one on top of the other the next time to hold up her weight. The farther bank was now in sight. Could she make it? Only four mats left under her arm!

She spread them out and walked on them. The last one did not quite reach the other bank. She did not hesitate. She jumped and landed on firm ground, except for one foot. Something seemed to tug at that foot, but her hands caught hold of an exposed bamboo root and she pulled. There was a sucking sound as her foot came free.

Lily Bud did not wait to look back into the depths of the swamp, nor at the twinkling lights behind it. She had escaped the swamp trap, and she knew the shortcut to Shwang Fuh Chang.

She walked quickly between the rice paddies. She heard no sound that her escape had been detected. Half praying and half crying she increased her pace to a run. Maybe something had happened and the plane would be gone. Or maybe the escape plot had miscarried, and her father had been caught.

Tiny lights shone ahead and she knew she was just outside Shwang Fuh Chang. She skirted the main street and stole over to the air field. She heard the motor of an airplane idling. Would it be the plane she was to catch? There were two guards near the entrance but they were making eyes at three curious school girls. She slipped past them without being observed.

Just as she reached the door of the plane someone muttered an angry word, and a figure stepped out from the shadows and roughly seized her arm. "Who are you?" the voice whispered sharply, "and what do you want?"

"I . . . I, do you take passengers to Hong Kong?" she answered, trembling.

"No! I must report you, saboteurs."

"Hush!" A begrimed mechanic stepped out from the cabin, and for a moment he stared sharply at the girl. For a second she did not recognize him, and then she choked over a glad cry:

"Father!"

"Thank our heavenly Father!" he whispered, drawing her close. Then to the other man standing in the shadow, he whispered quickly, "There's nothing to wait for any longer. Let us get away before our escape fails!"

As they climbed into the plane, a song of praise rose in Lily Bud's heart. Her father held her hand firmly as they took to the air. She glanced out of the window and saw the lights blink out in the distance, and knew that now they were safe—on their way to Hong Kong, and freedom! Even a swamp trap was not too hard for the Lord! END

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DUSTY MEEK

(*Continued from page* 33)

they would pass from popularity. Meanwhile Bill had gone ahead, built his models in a garage at first, then branched out to a factory. Bill Mayborn had 200 employees now, his factory turning out models for the Navy, the Army and the Air Force. And he, Gustav Harbach, was still a janitor.

Doors, all his life, doors, and he, standing outside them. The day Rudy had left for Korea. He could have pushed aside that station gate, rushed in on the platform when the boys had come marching along. Other fathers had. He was the coward again, standing meekly back while Rudy climbed aboard. It was the last time he had seen his son.

Gus folded his big hands on the Bible in his lap. A man was a coward because he relied on his own strength. There was still God.

"Liebe Gott," he prayed. "Give me strength. For the child. Show me . . ."

His fingers fumbled on the covers, the pages fell back and the text leaped up at him: "They that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."

Gus rose. He lay the Book down gently. He stalked grim-faced from the room, out into the hall, up the stairs. Before the door of Apartment 14A, he knocked loudly.

"Mrs. Giblin, I want to talk to you."

No one answered him.

"Eric!" Gus yelled and waited. "If you don't let me in, I am going to break down the door."

Again came the ominous silence. Gus braced his body, suddenly strong, against the frame. He pushed with his knee. The door splintered open, sagging drunkenly back on its hinges. Triumphantly Gus marched in. The living-room was empty, only the sticky glasses, the bottles, the smell of her cheap perfume and the stale stench of the oily one's cigars remained. Gus strode on toward the bedroom. He saw it then, the clothesline looped over the bathroom door, the noose swinging like an evil thing. The boy stood beside it, his dark eyes like two unburned coals in the white mask of his face. Gus stopped.

"Nu, what is this?" he demanded. "A big boy like you playing cowboy-rope while Mama's good supper gets cold! Why didn't you answer me?"

"Oh, Pops, Pops." The child flung his skinny arms around his waist, clinging tightly, his dark head down.

Awkwardly Gus patted the black thick hair. "Come, Eric, we eat. Almost time it is for Cactus Jim on television."

He drew the child along with him,

(*Continued on page* 88)

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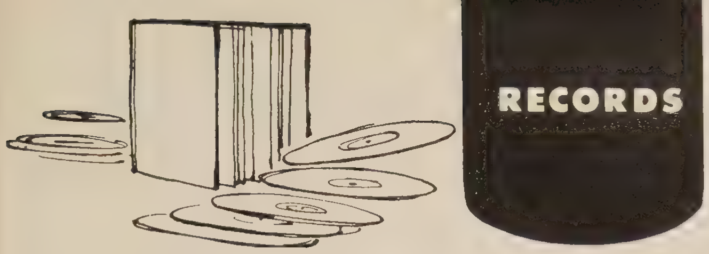

WENDELL P. LOVELESS
editor

FOR TEACHING OR YOUR LISTENING PLEASURE

Recordings for all Activities

RECENTLY I received a letter from Ruth Johnson, who is now directing the boys and girls activities with the Back to the Bible broadcast of Lincoln, Neb. We rejoice because of the wonderful way in which God has used and blessed Theodore Epp and his associates in that nationwide radio ministry.

In her letter, Ruth Johnson very modestly called to my attention some seven-inch, 78 rpm recordings. Her boys and girls made these for Singspiration under the title of *Sunny Songs,* Sunday school favorites.

This series is a sort of companion series to Singspiration's *Happy Time* list. I have three of these new records before me. I am very enthusiastic about them. They show thorough training of the singing groups, excellent musical taste and the technical job of putting them on wax is above the average.

It seems to me that these would be very good for teaching purposes in certain departments of Sunday school and other groups of boys and girls. While the voices are those of youngsters, there is a superior quality about their work, both as to tone and blend. The two-part arrangements render the work very attractive and pleasing. Record Number SS-1 has *Father, We Thank Thee, All Through the Week* and *Sunday Go To Meetin' Christian.* SS-2 includes, *Is There Anybody Here Who Loves My Jesus?* and a medley of *Don't You Get Weary, The Birds Upon the Tree Tops, Running Over* and *O, Won't That Be Joy?* Number SS-3 has *The Assurance March* (well done) and *Joshua Fit the Battle of Jericho.* Congratulations to Ruth Johnson and to Singspiration for worthy additions to the collection of good recordings for and by boys and girls!

I want to tell you about two excellent LP recordings just received from Sacred of Los Angeles. On one of them the beautiful voice of Alan McGill is heard in eight songs with orchestral accompaniment. This singer is one of the best in the business today, in my opinion, and he knows how to "sell" a song. I hope that he makes a whole lot more.

Look at this list, *Each Step of the Way; Take My Hand, Precious Lord; I Love to Tell the Story; An Evening Prayer* (organ accompaniment); *We'll Talk It Over; Somebody Bigger Than You and I; What Shall I Give Thee, Master;* and *God Will Take Care of You.* You can't go wrong with this record. It is excellent.

The other LP from Sacred has eight organ selections by one of the greatest of our contemporary organists in the field of gospel music, Lorin Whitney. He plays (and how he does play!) *If Jesus Goes With Me; My Latest Sun Is Sinking Fast; Old Time Power* (memories of Ocean Grove, New Jersey, and Paul Rader of Chicago); *Were You There; Cleanse Me; No Night There; I Walk With the King;* and *Down From His Glory.* Both of these LP's should be added to every serious collector's library of recorded music.

Speaking of LP records, you will surely want to get two new Bibletone releases. One is called *Musical Reveries.* It has ten numbers by John Peterson, steel guitar and Dick Anthony at the organ. Anthony does more than merely accompany John; he so blends with the guitar, that it is in reality an ensemble. It is beautifully done. The numbers are, *Work For the Night Is Coming; Abide With Me; Jesus Loves Me; Day By Day* (especially good); *I Am Thine, O Lord; Nearer My God to Thee; Glory to His Name; Softly and Tenderly; Overshadowed* and *Glory in My Soul.*

The other Bibletone LP is *Hymn Time.* It has the rich, deep bass-baritone voice of Bill Pearce, of the radio staff of WMBI, Chicago. I think that this is the first recording which Bill has made in the commercial field. It is to be hoped that it will not be the last. His voice is mighty pleasing. He seems to "project" the song, without any apparent effort, which is a real accomplishment.

Pearce sings *Jesus Paid It All, Blessed Assurance, He Died for Me, The Lord Is Watching, Have You Any Room for Jesus, Only Trust Him, Wonderful Peace* and *It's Not an Easy Road.* Organ is used for accompaniment, but the name of the organist is not given. I wish it were, for it is a very satisfactory job.

Super Recordings have given me the privilege of a "pre-listen" to three ten-inch, 78 rpm releases. They are so good that you must know about them right away. There are four songs by the WMBI Songsters of Chicago, one of the nicest small vocal ensembles I have heard in a long time. They sing Howard L. Brown's masterpiece, *There'll Be One Song.* They sing it beautifully. The contralto soloist (no name given) has a lovely voice, ideal for recording. The ensemble furnishes a humming accompaniment which is tops. Then they also do *More Time Alone With Thee, Lord Jesus; God Remembers* and *Nearer Home.*

The third Super record is by Don Hustad. Not only is he an excellent musician, but he has a heart for spiritual things. It reflects itself in his work. Don plays *Songs in the Night* on the organ. On the other side, Hustad uses the piano for a splendid arrangement of *Ivory Palaces.* END

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away from the unholy room and that swinging rope upon the bathroom door. At the landing, the boy pulled back.

"Pops, I've got to tell you the truth. That wasn't any lariat you saw." He hesitated. "I was going to hang myself."

Gus sat down on the topmost step. "You got reasons maybe?"

Eric nodded solemnly. "Daisy cleared out with Rocco, Pops. They came in late last night. They thought I was asleep. Rocco said, 'Let's get out of here now, Babe. Leave the brat. That old coot of a janitor is nuts about the kid. He'll take care of him. He has all along, hasn't he?' I let them go on thinking I was asleep. I wanted them to go away."

"Then why did you rig up a noosis, Eric? Is it that you don't want Mama and me to take care of you?"

The boy sobbed wildly. He plopped down on the step beside the janitor, huddling his thin frame close to the old man. "Pops, I'd rather be with you and Mama than anyone else in the world. Only I didn't want you to *have* to take me. If you'd asked . . ."

"Daisy was your mother. How could we ask a son from a mother?"

Eric's pale face lifted with alarm. "But she wasn't my mother, Pops. Dad had me before he married her. He said she would make me a mother. Afterwards I guess he changed his mind. Dad wouldn't admit he'd been wrong. He just kept drinking a little more. He was drinking that night, the truck, you know . . ."

"I know," said Gus. "We will not talk of that now. Better I tell you something too, Eric. Ever since our Rudy left us, Mama and I, we have been lonesome. A Mama and a Papa who have had a son are never happy until they find themselves another one. That is why we want you, Eric."

"For keeps?" The solemn dark eyes met his.

"For keeps. We ask the Rev. Mr. Tilstrom how we go about this adoption."

The boy's voice rose eagerly. "I'll help you too, Pops. I'll shovel the walks, bale the papers—"

"Sure. We have the best kept apartment house in the city, you betcha."

Mama's round face peered up at them from the hall below. "Papa, are you up there? The supper is getting cold."

Gus jumped to his feet like a young man. A vigor was in him like he had not felt for years. He put his arm around the boy, pulling him up beside him.

"We come, Mama, we come right now. But before we eat, I want first to read from the Book, something about eagles and wings and running and not getting tired. We are eagles, Mama, you see how the three of us will fly from this day forward—*mit Gott.*" END

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FILMS YOU CAN USE EFFECTIVELY

Harry Bristow
editor

Coordinate Audio-Visuals with Curriculum

AUDIO-VISUAL aids can prove to be of great benefit in the Sunday school curriculum. The limited time allotted to the class lessons necessitates effective and intensive application.

One of the leading Protestant denominations has made great strides in coordinating audio-visual aids with their lesson curriculum. Listed with the weekly lessons are suggested slides, filmstrips and motion pictures. The ever increasing interest of the church in this new media suggests that many publications will eventually follow the same program.

The alert school can start its own audio-visual aid program. The first step is to appoint an audio-visual coordinator. Upon this individual depends the success of the program. Next, select a committee made up of one member from each department. This committee should list all materials available and preview to discern the doctrinal and scriptural content. Recommendations for films to correlate with the lessons to be taught should be passed to departmental superintendents.

The coordinator should make it clear that audio-visual aids are just *aids*. They are not intended to replace the teachers, but to supplement their personality and teaching skills. Combining the three will result in a successful learning situation.

■ *I Beheld His Glory* is the story of a Roman centurion, who becomes a convert to Christianity after witnessing the crucifixion and resurrection of the Lord Jesus Christ. As an eye witness of Christ's last hours on earth, the centurion discloses a truly compelling story. Thomas, the disciple, aids the centurion by describing the Last Supper and other events in the life of the Savior. This is a superlative production, reproducing most realistically the agonies of Christ on Calvary.

The film is suitable to use any time of the year. However, it probably will be used most during Lent. It has tremendous evangelistic possibilities. This film can be used in any department of the church.

Five separate color filmstrips have been made from the motion picture. These can be used in preparation or in review of the story. Each filmstrip is given a separate title; *The Last Supper, Gethsemane, The Trial, The Crucifixion, The Resurrection.* To improve the effectiveness of the filmstrips, 33 1/3 long playing records are available to use when showing the filmstrips. One side is for adults and the other side for children. This is a 55-minute film, black and white or color, Cathedral production.

■ A new stewardship film has just been released for general distribution entitled *More for Peace.* Bill Grayson has returned from the front lines in Korea. At home he feels let down. Life goes on in the same rut. People complain about the government but don't vote. War now and in the future is taken for granted.

He searches the Scriptures for an inscription suitable for a cross he is carving out of atomed-scarred camphor wood from Hiroshima. Through an enlightening experience in the men's club of his church, he discovers what his church is doing. Bill achieves a deeper faith and a new commitment to the church. He sees that before he can change others, he must change some of his own attitudes.

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***I Beheld His Glory*, newest Cathedral Film, shows the crucifixion scene.**

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film is excellent. It has a good plot and will hold interest. It is most timely. I am convinced that the film could have been stronger in the exaltation of Christ. For instance, Bill is told he must change first, before he can change others. But how this change can be accomplished is brushed over.

The film might give added stimulus to stewardship with the help of a carefully prepared program built around it. It is a 44-minute film, black and white, released by Religious Film Association.

▪ *Born to Live*—a film produced for the Word of Life Fellowship—is centered around Ray Befus, a typical young man of the hour. While visiting a friend's home, they tune on the Word of Life television program. A series of events leads Ray to a vacation at the Word of Life camp. Fellowship with outstanding Christians brings him face to face with his need of Christ. He accepts Christ as Savior.

The film will be welcomed in youth meetings, Bible conferences and summer camps. Churches or Sunday schools planning to send young people to summer Bible conferences can use the film to build up interest. It is a 30-minute film in color released by Word of Life.

▪ Inspiration and instruction in successful teaching can be found in the new Moody Bible institute film *No Vacant Chairs.* The film relates the story of J. C. Steward, a Sunday school teacher, whose manner of presentation does not command the attention and interest of the pupils. He endeavors to relinquish his position. However, he is persuaded to reconsider by the superintendent who instills new vision and suggestions for successful teaching.

The production reproduces the reactions of different age levels to prepared and unprepared lessons. The film presents the need of the attractive presentation of the lesson in the language of the pupils. Use of the film will help increase the interest of your present staff and enlist others.

A series of eight color filmstrips with a leader's guide has been prepared. Recorded narration is available in 45 rpm records and 3¾ ips tape. With the use of the film and filmstrips you can revitalize your staff, provide a teaching standard and create or supplement a teacher training program. The film is 15 minutes in color, a Moody Bible institute release.

▪ *Miracle of Providence* is produced by the Providence Bible institute.

In need of larger facilities, the school was confronted with the problem of purchasing property. The Barrington estate was in the hands of the receivers, worth a million dollars, but open to bids. The Institute entered a bid and in an interim of ten days the Brothers of the Sacred Heart entered a bid which exceeded the original. The legal counsel of the Institute secured an arrangement with the court to allow new bids. After discussing the situation, a bid of $331,001 was entered. At the public reading, the Providence Bible institute secured the property by just *one dollar.* The film is climaxed with a scene in which Dr. Howard Ferrin reveals the news of the *miracle dollar.*

It is a 23-minute black and white film released by Providence Bible institute. END

RAPE OF OUR RESOURCES

(*Continued from page 27*)

blessed by God and yielded crops by the hundredfold so long as the Israelites obeyed Him, was another. When they disobeyed and quit following the rules He gave to Moses for the care of the land it became a desolation where only the wandering herdsman could survive. Even today, the soil there lies waste except for those little patches of ground which modern Israel has reclaimed.

America, too, has been guilty. On the Minnesota lake where we have our cabin, old-timers tell of putting fish traps at the mouth of the stream and catching bushels of fish, of which they ate what they wanted and threw the rest away. Many of them were God-fearing people, but they chose to ignore His decree against waste which was extended even to the manna that was dropped to the children of Israel in the wilderness.

There are those who would push aside any responsibility we might have in caring for the things of this earth by saying that we shouldn't concern ourselves with them, that our citizenship is in Heaven, not here in the world. That is all very true, yet who among us would say that being a visitor in the beautiful home of a friend gives us the licence to throw bricks through the windows and let the kids draw pictures on the living room walls?

Even though God is preparing a better place for us; even though as Paul says, "all nature groaneth and travaileth in sorrow" until the day of redemption, the earth is the Lord's. It has been loaned to us to use, but not to abuse and destroy.

It is easy to place the blame for wanton destruction upon our fathers and forefathers, to ignore our own greed. But if we recognize the truth, we must admit that the only difference between ourselves and the pioneers is largely opportunity. The game and fish were here for them in abundance. For us they are not.

Consider the game laws. They were made for our own protection and the protection of the rights of our children. If it weren't for them there would be even less wild life than we have today. Yet our attitude seems to be that they are among our marginal laws, like speeding, that can be obeyed or not as the fancy strikes us.

I have seen Christians shoot more birds than they could possibly use, take spawning fish out of season, and creel more than their limit—far more than they could ever eat—simply because the fish happened to be biting.

Such actions are just as harmful today, just as wrong, as the ignoring of the law of Moses was to the Israelites.

While the situation is critical it is not hopeless. If we are truly concerned about stopping this rape of our resources we can lend our voices to stop the ruthless destroying of one of God's greatest gifts to us. As Christian citizens we can take an active interest in events effecting the wasting of our natural resources. We can be scrupulousy careful about our own regard for game laws of the state in which we are fishing and hunting.

We can take the bulk of our pleasure from being in the out-of-doors, from watching the dying sun spread its brilliance over the mirrored surface of the lake, from hearing the mournful, haunting cry of the loon at dusk. We can get our main enjoyment from the quiet of the morning, from the crunch of snow underfoot, and the strident honk of geese as they wing high overhead.

And what is more, if we do all these things and teach our children to do them, we will be preserving an important part of our heritage for the generation to come.

"For the Lord thy God bringeth thee into a good land," Moses wrote in the Book of Deuteronomy. ". . . when thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee. Beware, that thou forget not the Lord thy God. . . ."

(*Continued on page 95*)

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SHOESTRING SUCCESS

(*Continued from page* 74)

hour Watson had the boy in his office. After prayer he offered him the money necessary to make the return trip.

It is probably true that no student has ever had to leave school for lack of funds. If there were no other way, Watson handled the matter himself.

Another Watson trait is willingness to befriend virtually anyone in trouble. While admirable in many cases, his friends admit the characteristic has occasionally put them in an embarrassing position when the reputations of the individuals befriended proved questionable.

Nevertheless, there can be little doubt that God has honored Bill Watson's faith. For that reason more than any other he still operates on a shoestring.

Quickly Watson will admit that his visions for Trinity college call for more buildings and an enlarged student body. Likewise he sees a continually expanding evangelistic program for the Tabernacle. But above and beyond all that, his present shoestring operation calls for the acquiring of one of the lush resort hotels on the west coast of Florida. This time it is not the Tabernacle or the College that he has in mind. Instead it is for a Christian Bible conference center—to expound the riches of the faith which has meant so much to him. END

FORMOSA STORY

(*Continued from page* 21)

solved by the aborigines themselves who went to work in squads recruited from the various villages until the school was completed. When it was blown down by a typhoon the next year, they again recruited their squads and re-erected the school.

There are more than 100 churches today, one with more than 1,000 members, in the mountains. It is a striking fact that this spiritual awakening has produced almost as many churches this year as the Canadian Presbyterians were able to establish in their first 50 years of mission work on the island. Most of these churches have been personally dedicated by Dickson.

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aborigines, planting thousands of fruit trees, introducing animal husbandry and numerous other projects.

When you visit the Dickson home you should be prepared for almost anything. You may see a coffin destined for a leper colony, meet some high government officials as Governor Wu or an American general. Certainly you will meet a number of missionaries, some Formosan pastors waiting to see Dickson and some aboriginal evangelists waiting to seek counsel.

As you walk into this quaint 50-year old home of Dickson's, you will notice luggage belonging to incoming missionaries piled up on the veranda, medical supplies going out to the mountain clinics, handcraft products made at the aboriginal Bible school, books, loudspeakers, projectors and as we write now from his office, there is even an electric lathe for woodwork sitting in his room.

Among my frequent visits in the Dickson home, I have listened to many stories packed with dramatic interest and missionary adventure. The one I remember most vividly is the time when Dickson returned in 1945. On the far east coast as he stepped off the small train that plies along the foot of high mountains there, he was welcomed by 600 aborigines who had come down from the mountains above.

"We want to become Christians," they told him.

"Where did you ever hear of Christianity?" he asked wonderingly, for in the Japanese days it had been forbidden to even speak of Christ to them. The story they unfolded was simple, but almost unbelievable.

"When the Japanese took our boys to be soldiers, they told them, 'Never allow yourselves to be captured by the Americans, for if they capture you, they will not only torture you, but they will kill you and eat you too.'

"Our boys believed this, but down in the Philippines, the chief's son serving as a Japanese soldier, was wounded and captured by the Americans. They did not torture him or kill or eat him. They treated him kindly; an American doctor dressed his wounds; he had better food to eat than he had ever had before in his life. When the war was over, he was sent back to Formosa, and up in his mountains again, he told us of this kind treatment. We knew how the Japanese had treated their prisoners with cruelty. Why was there such a difference?

"We called a great council and discussed the question, 'What makes the Americans different from the Japanese?' After a while, someone suggested that it was religion. We knew the Japanese were Shintoists, but we did not know what religion the Americans had. But someone told us they were Christians. We decided then that we would all become Christians."

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Have I? Have you?

END

RAPE OF OUR RESOURCES

(*Continued from page* 91)

The children of Israel forgot God and the good land withered and faded almost before their eyes. He gave America a good land too, a land of sparkling water and rich soil and animals and birds and fishes in abundance. But we, too, have forgotten God in our mad rush to exploit and spoil the riches we have found here. Like Palestine, the luster of America is beginning to dim.

Whether we continue down the path of desolation and sin by ruthlessly destroying God's handiwork here, or whether we turn and struggle to restore some semblance of the brilliance and beauty of this land of ours is up to this generation—to you and to me. The question is: What are we going to do about it?

END

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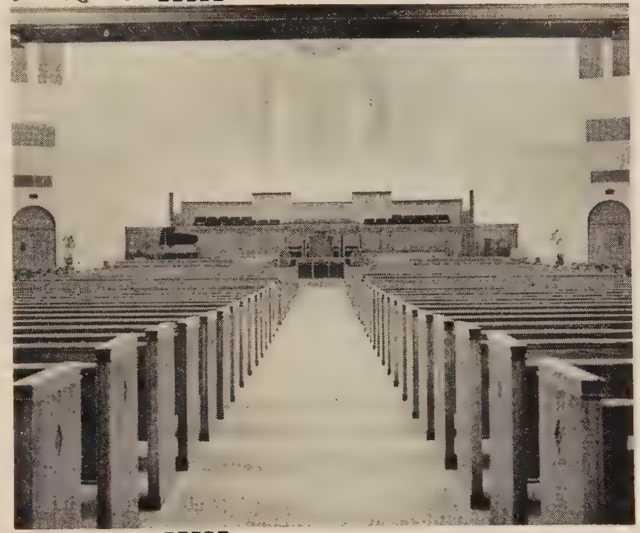

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Spiritual Clinic

Dr. V. Raymond Edman, *editor*

YOUR Spiritual Clinic editor each month is V. Raymond Edman, well-known Christian leader. From his background as Wheaton College president, former pastor, missionary teacher and author, he brings a wealth of practical experience in Christian living to Christian Life readers.

It is with pleasure that we present Dr. Edman to you each month, with an invitation to submit problems arising in your Christian walk for his wise counsel. No names appear in these columns; letters are held in strictest confidence. Address questions to Spiritual Clinic, Christian Life Magazine, 434 S. Wabash Ave., Chicago 5, Ill.

■ Sometimes I think I am saved and then I don't know for sure as to my salvation. How can I have assurance?

Our faith is based on God's Word and not on our feelings. The conditions for salvation are clear in God's Word. For example, "To as many as received him, to them gave he power to become the sons of God" John 1:12. "Whosoever shall call on the name of the Lord shall be saved" Acts 2: 21b. As we fulfill that condition of calling upon Him and coming to Him, He does His part in saving us and making us His children. Thereafter, we are to walk in obedience to Him in the light of His Word, to the best of our ability. Bible study, prayer and witnessing for the Savior are means of spiritual growth. Count on the trustworthiness and faithfulness of the Lord Jesus, not upon your changing feelings. Remember that Peter walked on the water as long as he kept looking at the Lord Jesus. He did not begin to sink until he looked at himself and his circumstances.

■ If a young man is guilty of adultery and then finds the Lord's forgiveness, is he free to marry someone else, or does God consider him married by such an act?

Adultery is a sad and serious sin which harms oneself as well as others. There is, however, forgiveness for such sin and restoration. 1 John 1: 9 applies to this as to other sins, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The Word speaks of some who were "adulterers," but who had been washed, sanctified and justified in the name of the Lord Jesus. 1 Cor. 6: 9-11. The Scriptures do not define adultery as "marriage." The latter implies the desire, consent and declaration of both parties to be joined together as man and wife by both the laws of the state and the law of God.

■ A man who was recently appointed to the deacon board of our church is known to be dishonest in his business relationships. At the time he joined the church we carefully made it known to the pastor that we did not consider him eligible for membership—our requirement being a personal acceptance of Christ. He was accepted, however, and we have tried to nurture him through Christian fellowship. Now he has been made a deacon. Is there something we should do about it?

The problem you raise is not an uncommon one in Christian experience. It was found in the early church. Remember Ananias and Sapphira. The Lord made plain and practical provision saying, "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained [redeemed] thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. If he neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican" Matt. 18: 15-17. Prayerfulness, patience, rebuke and correction by the pastor with kindness out of a true shepherd's heart will do the work of God more than compromise ever possibly can do. It is no kindness to the individual, nor can it possibly help the work of God, to temporize with sin.

■ Why did God command the Israelites to slay in many instances an entire village and take their women for themselves? A friend claims God is inconsistent in this matter and hardly a God of love.

The Bible makes explicit answer to such a question. It says, "The Lord is gracious, and full of compassion, slow to anger, and of great mercy. The Lord is good to all; and his tender mercies are over all his works" Psalm 145: 8, 9. The Lord is good to all and righteous in all His ways. Almighty God was not hasty nor vindictive toward the inhabitants of Canaan. Long before the Israelites came into the Promised Land and destroyed by God's command the inhabitants thereof, the Lord said to Abraham, "The iniquity of the Amorites is not yet full" Gen. 15: 16. God was longsuffering toward them; but their wickedness was so filthy and abominable that it was best for the whole human family that their corrupted civilization be completely wiped out. Such judgment was a mercy of God to *all* mankind.

■ Would it be all right for a Bible-believing Christian to be a representative of a perfume and beauty products house?

The articles of commerce to be sold by a Christian must be determined by the individual. It would seem to me totally incongruous with a Christian testimony to sell alcoholic liquors, tobacco, questionable literature and the like. I do not think cosmetics come in that category.

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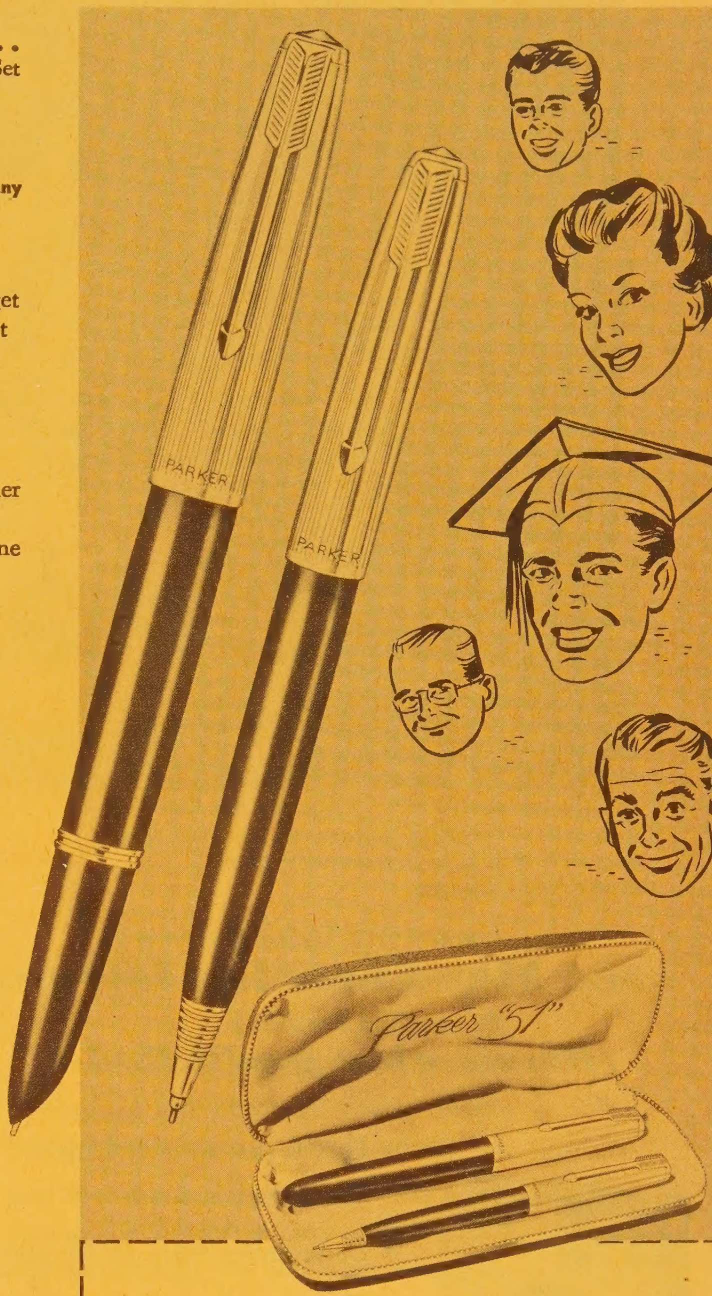

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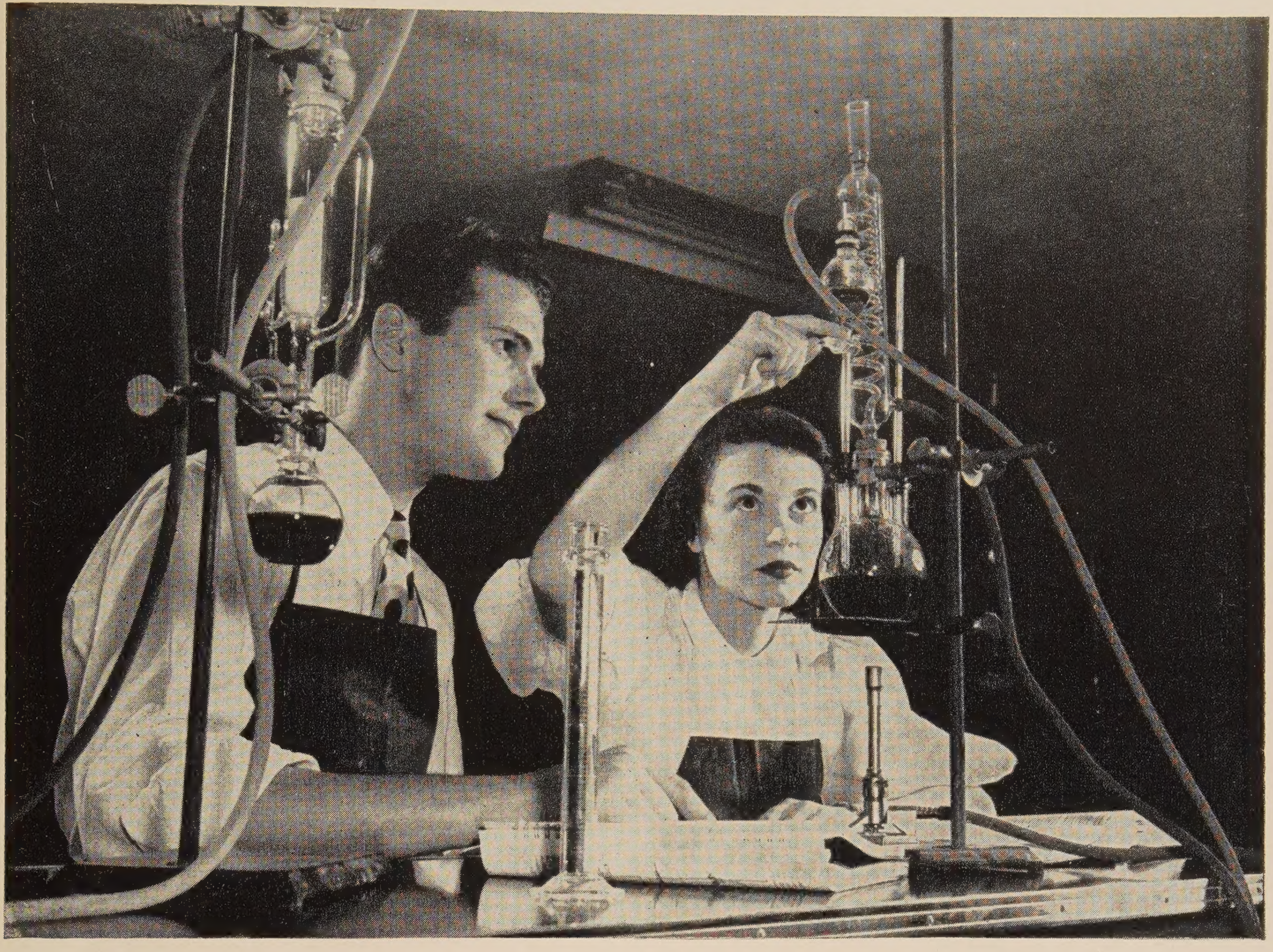

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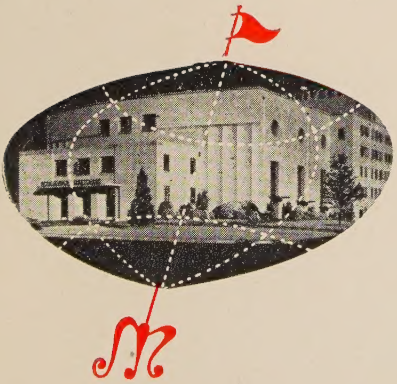

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